

THE COLLECTION OF HINDU LAW TEXTS

Vol. No. XXVIII

THE SMRTICHANDRIKĀ

ĀNḤIKA KĀṆḌA

(AN ENGLISH TRANSLATION WITH NOTES &c.)

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First Edition

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1946

Printed at the Aryabhushan Press, 915/1 Shivaji Nagar,
Poona City, by Mr. V. H. Barve and
Published by Mr. V. J. Gharpure, M. A., LL. B. at the Office
of the Collection of Hindu Law Texts,
Angre's Wadi, Vithalbhai Patel Road, Bombay 4.

NOTE

This translation of the *Âṇhika* portion of the **Sṃṛtichandrikâ** covers the first 232 pages of Vol. II of this Series published in 1914-1918. The next volumes will cover the *Vyavahâra Kâṇḍa* (332 pages), and the *S'râddha Kâṇḍa* (pages 333-504) and will be issued in due course.

Law College, Poona. }
15th December, 1946.

J. R. GHARPURE.

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SMṚTI-CHANDRIKÂ

COMPOSED BY

DEVANNA BHATTA

Book I—Âṇhika¹ (A) Daily Performances

Bow to Śrī Gaṇeśa. Bow to Śrī Sarasvatī.

May² the axe of Gaṇapati be successful; which when propitious, ever raised for the uprooting of the thorns of difficulties, is the means of securing all beneficial things to those resorting to him in all humility.

Bow to (Divine) Viṣṇu³ (the all-pervading), ever engaged in the diversion of creation, protection and destruction of the world, and who gives pleasure to the mind. 5

May the Goddess Sarasvatī⁴ always condescend to continue in the lake of my mind, which lake will always blossom under her favour, with the flowers of nice expressions. 10

After having bowed to the Lord of Speech, the Lord of the Gaṇas, under the blessing of the learned, the **Smṛti-Chandrikâ** is being composed for the benefit of the people.

Of my own opinion (merely) nothing whatsoever is being written here; on the other hand everything is as has been stated in the texts; therefore should it be accepted without⁵ any risk. 15

Of the *Dharma-S'âstras* composed by Manu and others only, Veda being the source, these alone are the standard authorities for *Dharma* (or law), therefore by way of finding out these, first are pointed out the composers of this *S'âstra*. 20

1. The whole of the *Smṛti-chandrikâ* is divided into three books viz. (1) *Âṇhika* or *Âchâra*, (2) *Vyavahâra*, and (3) *Śrâddha*. The *Âṇhika* again is expounded in convenient Groups. The First of these is the *Saṃskâra Kâṇḍa*

2. *Jayatu* (जयतु). 'May &c. prosper'

3. वेदेष्टि व्याप्नोति इति विष्णुः—The all-pervading—सर्वव्यापी.

4. Lit. the everflowing (From सृ to move or flow). There is an aptness in the use of these terms expressive of the intended result.

5. निर्भयैः—free from all doubts or apprehensions.

There **Paithīnasih** : “ Of these, Manu, Aṅgirāḥ, Vyāsa, Gautama, Ātri, Uśanāḥ, Yama, Vasiṣṭha, Dakṣha, Saṁvarta, Śātātapa, Parāśara ; Viṣṇu; Āpastamba, Hārīta, Śaṅkha, Kātyāyana, Guru, Prachetāḥ, Nārada, the
5 and Vyāghra also ; Satyavrata, Bharadvāja, Gārgyaḥ, Kārṣṇājini, likewise, Jābāli, Jamadagni, Laugākṣhi ; born of Brahma ; thus have been stated these thirty-six sages as the composers of *Dharma* or law.”

Indeed, this (list) is restrictive ; No, not so. If that were so, Vatsa, Marīchi, Devala, Pāraskara, R̥ṣhyaśraṅga, Śikhara,
10 An objection Chhāgaleya, Ātreya and like others may not be regarded and the Reply as the leaders in the *Dharma-S'āstra*. Nor, moreover, should it be said that these may not be. For these also have composed the *Smṛti S'āstra* by taking the Veda as its original source.

Hence also, **Śaṅkha** has used the word *ādi* (*et cetera*) in the text : “ Manu, Yama, Dakṣha, Viṣṇu, Aṅgirāḥ, Bṛhaspati, Uśanasa, Āpastamba, Gautama,
15 Saṁvarta, Ātri, Hārīta, Kātyāyana, Śaṅkha, Likhita, Parāśara, Vyāsa, Śātātapa, Prachetāḥ, Yājñavalkya and like others (*Ādi*).”

Therefore, it is proper that it is regarded as indicative only.

Here **Aṅgirāḥ** : “ Jābāliḥ, Nāchiketaḥ also, Skandaḥ, Laugākṣhi and
20 Kāśyapa; Vyāsa, Sanatkumāra, also, Śantanu, and Janaka likewise, Vyāghra even, Kātyāyana also. Jātūkarnya, Kapiñjala, Baudhāyana, Kaṇāda, also, and similarly Viśvāmitra also ; these the wise call Secondary *Smṛtis* (*Upasmṛtis*).”

The **Purāṇas** : “ The Brāhma, Pādma, Vaiṣṇava, also Śaiva, Bhāgavata
25 likewise ; so also another, Nāradiya, and Mārkaṇdeya, the seventh ; Āgneya the eighth, and similarly Bhaviṣhya has been stated as the ninth ; tenth the Brahmavaivarta ; Liṅga has been stated the eleventh ; in like manner Vārāha, the twelfth ; the Skānda likewise the thirteenth ; fourteenth, the Vāmana, and Kaurma the fifteenth likewise ; Mātsya,
30 PAGE 2 Gāruda, and similarly the Brahmāṇḍa, another,” have been stated.

Independantly of an author even is the authoritativeness of the Veda, Of the *Smṛti* and *Āchāra* or usage also as being based on it¹ (*i. e.* Veda). as taking it as the basis, the statements therein would be an exposition of
35 matters propounded in it.

So also **Bhṛgu**², “ Whatever³ law has been ordained by Manu for whom-

1. तन्मूलत्वेन i. e. with the Veda as their basis.

2. The sage by whom the Manusmṛti was propounded ; see Manu I.59 etc.

3. Manu II. 7.

soever, all that has been fully declared in the Veda ; for that is full¹ of all knowledge."

Śaṅkha also : " There, the Smṛtis have the Veda as their basis." This even in regard to those with invisible results only, and not in regard to those having visible results; and so **Purāṇa** " All those with the Veda as their basis, having taken these as having visible results." 5

Indeed, if the *Smṛti S'āstra* has the Veda as its basis because it propounds rules which have their origin in the Vedas, then let it be limited² to that; why *Dharma-S'āstra*? To that says **Marīchi** (in a reply) : "Unintelligible are the Vedic words, which are all scattered; these themselves have been well established in Smṛti works, their meaning has been made clear by logical reasoning." 10

In this manner, the authoritativeness of the Purāṇas as well as their purposefulness has been established. And, hence also, after pointing out the four Vedas, declares **Śruti**³ : " History and the Purāṇa (is) the fifth." 15 Nor, moreover, should the authoritativeness of the *S'ruti* etc. be questioned on the strength of an inferential argument that it originated⁴ with man ; as the same has not been established, and a fault has been declared.

To that effect also **Manu** :⁵ " That twice-born man, who, relying on the dialectical reasoning, treats these two with contumely must be cast out by the virtuous, as an atheist and a reviler of the Vedas." ' These two ' i. e. the *S'ruti* and the *Smṛti*. 20

Yama also : " By these, such *Dharma-S'āstras* as have been composed in the past, these should not be destroyed as authorities by means of dialectics ; he who attacks these with dialectics, becomes submerged in ' pitch dark hell.' " 25

The use of the expression *Dharma-S'āstra* is with a view to point at the Purāṇas and others. And hence also **Viṣṇu**⁶ : " Purāṇa, the Dharma of Manu, Veda with the Āngas analysed ; these four are established by commandment, and must not be attacked by a resort to dialectics." 30

In this way, the authoritativeness of the *Grhyakāras* also is uncontradicted, as these have an applicatory purpose by their rules regarding

1. सर्वज्ञानमयो हि सः—i. e. the Veda, so interpret Govindarāja and Medhātithi. Kūllūka reads स as for Manu, ' Manu is omniscient.'

2. तेनेवालं—i. e. stop there ; Veda itself is the मूल. Why do you bring in the चर्मशास्त्र ?

3. काठकश्रुतिः ।

4. पौरुषेयत्वात्—This has a reference to the doctrines of the पौरुषेय and the अपौरुषेय origin of the Vedas.

5. Ch. II-11.

6. Ch. II.

appropriation through the *S'âkhâs*, *Āgama*¹ and *Tantra* of the group of the sacraments propounded by Manu and the like others.

To that effect also **Devala** : “ Manu and like others have been declared to be those who direct the *Dharma-S'âstra* ; and the *Grhyakâras* direct the application of these with their mantras.”

Thus ends the Chapter in the **Smṛti-chandrikâ**—the **Means of determining the Authoritativeness.**

Authorities on Dharma (*Dharma-Pramāṇāni*)

There **Yājñavalkya**² : “ The *Purāṇa*, *Nyāya*, *Mīmāṃsā*, and together with the *Dharma Śāstra* and the *aṅgas*, the *Vedas*, are the fourteen seats of the lores, and also of the *Dharma*.”

Purāṇa, such as the *Brāhma* and the like ; *Nyāya* (the science of) logic ; *Mīmāṃsā*, the exegesis of the Vedic sentences ; *Dharma-S'âstra*, *i.e.* the *Smṛti* of Manu and others ; together with the *aṅgas*, such as grammar &c., the *Vedas* together with these ; these fourteen, of the lores *i.e.* about the knowledge of *Dharma*, are the seats *i.e.* causes, authorities, of *Dharma* through the medium of the lores.

Manu³ also : “ The entire *Veda* is the source of law ; the recollections and the behaviour also of those who have studied it ; the usage of the virtuous, as also the satisfaction of self.”

The meaning is this ; *Veda* is the source of law (*Dharma*) *i.e.* is the authority for law ; so also of those who have studied the law, the recollection and *S'īla*, behaviour also ; *S'īla*, *i.e.* avoidance of desire, hatred &c. ; the *Āchāraḥ*, usage ; such as the tying of the bracelet and the like. *Ātmanastuṣṭiḥ*, ‘ satisfaction of self,’ when the import of a Vedic text admits of an option, that course of conduct by the adoption of which there is the satisfaction of self, is of authority.

Vyāsa also : “ The source of *Dharma* has been stated to be the *Veda*, the collection of literature which has not been composed⁴ ; the memory and behaviour of its scholars ; the usage of the virtuous, and satisfaction of the mind.” *S'ādhus*, ‘ virtuous,’ *i.e.* the respected ones. So also **Manu**⁵ : “ The usage of the *S'iṣṭas*, things remembered, and the *Vedas*, are the threefold

1. शाखा—The several subdivisions of the *Vedas*. आगम and तन्त्र—treatises prescribing special rules for the worship of particular deities e. g. शिवागम &c.

2. Āchāra 3.

3. Ch II. 3.

4. अकृत्रिमम् *i.e.*—which has no author ; which is self-revealed.

5. Not found in Manu.

characteristics of *Dharma*." *Lakṣhaṇam*, 'characteristics,' i. e. authoritative basis.

The nature of the *S'ishtas* has also been stated by him¹: "Those by whom has been mastered the Veda together with its appendages in accordance with (the rules of) *Dharma*, these *Brâhmaṇas* should be known as the *S'ishtas*, who are the living² embodiments of the Vedas." *Itihâsa*, *Purâṇas* and the *Ângas*, are the 'appendages of the Vedas.' So also *Brhaspati*: "With the *Itihâsa* and *Purâṇa* (the study of) the Veda should be supplemented ; on account of a scanty study of the *S'ruti* the Veda feels apprehensive, that 'he may cause injury to me.'" Those to whom *S'ruti* has directly been the cause for *Dharma* &c; these, of that description.

Indeed, if the usage of the learned in the Vedas be taken as authoritative, then the conduct of Indra, Moon &c. such as having sexual intercourse with Ahalyâ, Târâ &c. will also be regarded as authoritative (precedents). But An objection it is not so. Therefore, how can usage be regarded as authoritative ? So also says *Gautama*³. "Transgression of law (*Dharma*), and (*Sâhasa*) violence also are witnessed (in the case) of the great (even)." *Sâhasa*, such as that of Paraśurâma cutting off the mother's head and the like is referred to.

True, there is the (fact of) sexual intercourse with Ahalyâ by Indra and the like, still, in this there occurs no sin on account of the answer of the special (spiritual)⁴ power acquired by them as the result of their austerities. In the case of ourselves and the like, however, owing to an absence of that, acting like that would certainly be a sin. So says *Āpastamba*⁵: "In the case of these, on account of the greatness of their lustre, no sin occurs ; observing that and acting like these, a man of later times falls." *Manu*⁶ also : "Transgression of law (*Dharma*) is seen, as also violence by the great ; observing that, one who engages himself (like that), certainly falls, (there is) no doubt."

Wherever, moreover, there are no *S'ruti* and the like, there the opinion of the *Parishad* is authority ; so says *Manu*⁷: "If it be asked how should it be with respect to the (points of) laws which have not been mentioned ?⁸ (the answer is) that which the *Brâhmaṇas* who are *S'ishtas* may declare, shall undoubtedly be (regarded as) the law (*Dharma*)." 'With respect to laws'

1. Ch XII. 109.

2. श्रुतिप्रत्यक्षेहेतवः—This expression has been interpreted variously by the commentators.

3. Ch. I. 3.

4. तपःसंजनिततेजोविशेष ।

5. Dh. S. II. 13. 8-9.

6. Not found in printed *Manu*.

7. Ch. XII. 108.

8. अनाम्नातेषु.—आम्नाय is sacred tradition, hence the Vedas, आम्नायवचनं सत्यमित्ययं लोकसंग्रहः । आम्नायेभ्यः पुनर्वैदाः प्रसूताः सर्वतोमुखाः ॥

i. e. the meaning is, the authorities on law. These *Śiṣṭas*, moreover, should be at least ten ; that says **Gautama**¹ : "When nothing is stated, the *Śiṣṭas* not being less than ten in number and supplying an ellipsis should do what is best." The meaning is that what may be declared by them as the best, that should be done. **Baudhâya**² also : "In its absence, a *Parīṣhad* (assembly) of at least ten." In its absence, *i. e.* in the absence of *S'ruti*, **Yājñavalkya**³ also : "Four (persons) versed in the *Vedas* and the *Dharmas* constitute a *Parīṣhad* ; or those who know only three lores, what it declares is *Dharma* ; or that which even one who is the best among the knowers of Self (declares)." *Dharma i. e. Dharma-S'âstra*. Those who have the three lores, are the *Trividyâs* ; the assembly of these is the assembly of those who know the three lores. The import is that these also who know the three *Vedas* such as the *R̥k*, and the others and know the *Dharma*. So also **Manu**⁴. "One who knows the *R̥gveda*, one who knows the *Yajurveda*, and one who knows the *Sâma-veda*, shall be known to be a *Parīṣhad* (an assembly) consisting of at least three members (and competent) to decide doubtful points of law."

The best among the knowers of the Self, *i. e.* the foremost among the knowers of the Self, as also one who knows the law. Such a one even though one, whatever he declares as law, that also would be (-come) law.

Vasiṣṭha⁵ also : "That which those veterans conversant with the three *Vedas* declare to be *Dharma* is the rule for the purification of sages and of others also ; here there is no doubt."

That also is authoritative just like the revelation (*S'ruti*) and the like. So says **Yama**. "The *Vedas* are an authority, the *Smṛtis* are authoritative ; texts which are in accordance with *Dharma* and *Artha* are authoritative. One for whom (these) authorities are not (acceptable as) authority, who will take his declarations as an authority ?" One by whom the *S'ruti* and the like are not regarded as authority, his declarations do not become an authority ; therefore, that should be discarded ; this is the meaning.

Hence also **Prachetâḥ** : "Those not in conformity to the *Mīmâṃsâ*, and are outside⁶ the *S'âstra*, as also those which are excluded by the *Vedas* ; that which they declare, one should not perform ; *Dharma* is declared from the *Veda*."

1. Ch. I. 3

2. Dh. S. I. 1. 7.

3. Âchâra 9.

4. Ch. XII. 112.

5. Ch. I. 16.

6. बहिःशाखाः

Likewise, tradition also has (the force of) authority on occasions ; so says **Manu**¹ : “ By that by which his fathers have gone, and by that by which is grandfathers have gone, by that one should follow the path of the good ; by proceeding by that, one does not incur sin.”

Tradition is the course of conduct continually followed in a line in one's own family ; that even should be discerned upon a disagreement in the *S'âstra*. To that effect **Sumantu** : “ Where the progress of *S'âstra* is exhausted, (there), in (regard to) all performances—as in the² appearance or the non-appearance of the moon as a difference occurs in the sacrificial offerings—in such a case, the wise man should act according to the traditional course of conduct of (his) family ; that is most superior, O mighty in arms ! even to the dictates of all the *S'âstras*.”

Also, the agreement of those who know the law is also an authority ; so says **Âpastamba**³ : “ Agreement of those who know the *Dharma* is authority ; the *Vedas* also.”

In this way, moreover, the *Dharma-S'âstra* also being of use for *Dharma*, and its study having been declared as leading to a result, that should be studied ; so says **Manu** : “ As is the study of the *Vedas*, so is this *Dharma-S'âstra* to be studied regularly by a *Brâhmaṇa* desiring heaven.”

Yama also : “ The study⁴ of the *Dharma-S'âstra*, as also the study of the *Vedas* secures *Dharma*, success in life, long life, religious merit as also heaven ; by the mastery of the *Dharma-S'âstra* one would attain to the region of *Brâhmaṇ*.”

Brhaspati also : “ The *S'ruti* and the *Smṛti* are regarded as the eyes of the *Vipras* ; there one wanting in one is (regarded as) one-eyed, (if) in two (he) is declared a blind man. After having studied the four *Vedas* together with the six *Âṅgas*, *Padas* and *Krama*, (but) if divoid of the *Smṛti*, they do not appear resplendent, such as the night (if) without the moon.”

“ A *Brâhmaṇa* studying this *S'âstra* and faithfully fulfilling his duties, is not tainted by the results⁵ arising from acts of the mind, speech or body.” Here, the use of the word *Brâhmaṇa* is inclusive, by implication, of the twice-born.

Therefore also **Yama** : “ One studying this *S'âstra*, whether he be a *Brâhmaṇa*, a *Kṣatriya* or even a *Vaiśya*, purifies the ancestors, seven in ascent, and also seven lower down.”

1. Ch. IV. 178. 2. उदितेऽनुदिने, see Notes on p. 126 of the *Vyawahâra Mayûkha* Eng. Transl. Vol. XIV B of this series.

3. Dh. S. I. 1. 2.

4. धारणं study and assimilation.

5. मनोवाग्देहजैः

As to what, moreover, has been stated by **Manu**¹ : “ By a learned Brāhmaṇa must this be studied with effort ; and must be properly expounded to the pupils also ; and not by any other whatsoever”, that is intended as excluding the capacity of a Sūdra. Hence also **Yama**

5 PAGE 5 in regard to the capacity of a Sūdra says : “ Therefore, there is no right for him in regard to the Vedas, nor even in regard to the Smṛti”. This establishes that the twice-born alone have the privilege in regard to the (sacred) study.

In the same manner should be observed in regard to its performances also. Hence also **Manu**² : “ He for whom the rites commencing with the sprinkling and ending with the cemetery have been prescribed to be with the *Mantras*, for him is the right for the *S'āstra* ; it should not be understood to be for any one else whatsoever.” ‘Sprinkling’ *i.e.* the impregnation ; ‘cemetery,’ *i.e.* the exequial rites. **Vyāsa** also : “Therefore the performance of
10 Smārta rites, not rites excluding the Vaidika, are set out for the twice-born by those who desire purification in accordance with Dharma :” ‘That, moreover, which has been set out by Chārvāka³ and the like should not be performed, since it has a non-vedic basis. That has been stated in the **Chatur-**
15 **vimśati** : “The utterances of Arhat, Chārvāka, as also the declarations of
20 Buddha and the like which are⁴ deceitful ; all these, one should avoid.”

Vyāsa also : “ Anything other than these also, whatever else may there be stating something of Dharma, regard that from a distance ; a resort to that is considered as a delusion.”

What then should be performed ? Anticipating this, the same **Author**
25 says : “ That performance which has been stated before in the *Smṛtis* of the sages knowing the import of the Vedas, that should be performed with careful effort ; while those prohibited by them, should be avoided. Whatever Dharma has been stated by these scholars of the principles of the teaching of the Vedas, with the object of benefitting the people, that
30 Dharma one should not question.”

In this respect **Kātyāyana** : “ Where a performance is prescribed, but the (particular side of the) limb of the performer is not stated, the right

1. Ch. I. 103.

2. Ch. II. 16.

3. चार्वाक—A sophistical philosopher propounding the grossest form of atheism or materialism. Born in 661 at the holy place called *Śaṅkhoddhāra* at the confluence of the *Kshiprā* and the *Chambal* river on *Vaiśākha* Pūrṇimā and died in 727 of the Yuddhiṣṭhira Era. A person of this name was also a demon friend of King Duryodhana (see Mahā B. Śānti P. 37-38). He is also described as an incarnation of Brhaspati (see Padma P. Uttara 236)—Chitrāv p. 183/2. The Mysore edition reads शाक्यादि.

4. विप्रलम्भक is better reading. The other reading is विप्रलुप्तक.

hand should in such a case, be known as (capable of) carrying to the end of the performances. Where any restriction as to the direction does not exist, in regard to the performances of *Japa*, oblations, and the like, there three directions have been stated, viz. the East,¹ the North and the North-east. Where no rule has been stated as to whether sitting, standing or bending of this kind, there (it) should be done by one sitting, neither bending nor standing. After a performance has been stated, and if one acts wrongly in some way by a mistake, it should be brought to a conclusion at the point from which it diverted wrongly. After having completed, if one feels 'I have not done it properly' that much also one should do again ; (there need be) no repetition of the entire performance. Generally where in a performance it is to be in the entirety, that is done again ; for a non-performance of its portion, however, no repetition nor the performance of that."

It may be asked, indeed is the performance here intended as inclusive of the conclusion of all the secondary *Smārta* rites

An objection or not ? If there be no conclusion (in that way), it would be in contradiction to the rule viz: in the case of a *S'rauta* performance it should be concluded inclusive of the conclusion of all secondary rites, so in the case of a *Smārta* performance also the conclusion is also to be inclusive of all *Smārta* rites. Therefore the conclusion cannot be brought about in that manner, as there would be the fault of a conclusion contrary to the rule.

To this the answer is, true ; if there be a conclusion of the entire ritual.

But, however, what has not been stated in one's own

The Answer Tantra², to that extent alone should the conclusion be made by (resort to) rules stated elsewhere.

Thus there is no contradiction. Hence also *Kātyāyana* : " What has not been stated in one's own *S'ākhā*,³ and what is stated in another if uncontradictory, that should be performed by learned men, like the ritual

1. ऐन्द्री सौम्यापराजिता : ऐन्द्री, the East, presided over by Indra. अपराजिता — the North-East in which the Gods were not defeated. उदीच्या प्राच्या दिश्ययन्त ते ततो न पराजयन्त सैषा दिगपराजिता. (Aitareya Br. I. i. Manusmṛti VI. 31). सौम्या—the direction where सोम is the presiding deity.

2. स्वतन्त्रेण.

3. Here the author anticipates an objection on the ground that a difficulty may arise having regard to the *Sarvaśākhā-pratyaya Nyāya* (Jaimini II. iv. 8-12.) Where the conclusion established is that " even in spite of different *Śākhās* there is no difference as to the performance " (अनन्यथासिद्धरूपप्रत्यभिज्ञानाच्छाखाभेदेऽपि कर्म न भिद्यते) And the author states in the end by यन्नात्रातं स्वतन्त्रेण etc. 'When something has not been

(Continued on next page)

of the *Agnihotra* performance and the like." With this object itself has been stated : " Conclusion of all the *Smṛtis*."

As for what has been stated by **Kātyāyana** : " Large or small, whatever performance has been prescribed in one's own *Grhya*, for him, performing
5 such as is prescribed by the *S'âstra*, amounts to the performance of the entire rite," that has a reference to such as does not require supplementing. Since, **he** himself (says) : " What has not been stated in one's own *Tantra*, one should perform that which may have been stated in another *Tantra*."

Thus in the **Smṛtichandrikâ**, *On the Authorities on Dharma-Sâstra*.

10 Now the consideration of the **Characteristics of Dharma**. It has been stated that " Dharma is that for which *S'ruti* and others are authorities : " Of that Dharma, **Viśvâmitra** states the general characteristics: " That which the *Aryas* versed in the *Āgamas* praise when performed, that is Dharma; that which they censure, is declared *Adharma*". **Manu**¹ also: "That
15 which is always resorted to by learned and righteous men devoid of hatred or passion, and which has been heartily prescribed by them, that is *Dharma*; learn that." Similarly, in particular elaboration also, the **Same Author**² says: " Contentment, forgiveness, self-control, abstention from unrighteous appropriation, purity, control over the
20 organs, bashfulness, knowledge, truthfulness, abstention from anger, these ten are the characteristics of *Dharma* " *Dhṛtiḥ*, 'contentment' *i. e.* steadiness. Even in spite of injury³ non-perturbation of the mind is *Kṣhamâ* 'forgiveness.' Control of the inner emotion is *Dama* 'self-control'; non-appropriation of what was not given is *Asteya*, 'abstention from unrighteous appropriation. *S'oucha*, 'purity,' *i. e.* both external as well as internal;
25 stated in one's own तन्त्र or शास्त्र, the deficiency is to be removed by a resort to another तन्त्र', and he cites *Kātyāyana* in support. He also rounds up with the साकांक्ष doctrine again referring to *Kātyāyana*.

The अनुपसंहारपक्ष is inadmissible as it would be opposed to the शास्त्रान्तरन्याय.

Then he further proceeds and says, अथ (on p. 5. l. 24 read अथ for अत) उपसंहारस्तद्धा नावुच्छादुं शक्यः ।

Now if you accept the alternative of उपसंहार, its performance itself is impossible; because an उपसंहार of contradictory अंगs is not possible. Therefore that alternative also is unacceptable; thus there would be what may be called उभयतःपाशा रज्जुः ।

To this objection thus set out the Author propounds an answer by a reference to the text of *Kātyāyana* which is the same as that set out by *Viṣṇûânêśvara* viz. एतेषां प्रत्येकं प्रमाणेऽपि साकांक्षाणां आकांक्षापूरणमन्यतः क्रियते (see *Mit. Eng. Tr. P. 21, ll. 18-20* and note 5 thereon). The आकांक्षापूरण moreover is to be made by a resort to those texts only which are not incongruous (अविरोधि च).

1. Ch. II. 1.

2. Ch. VI. 92.

3. Cf. उपकारिषु यः साधुः साधुत्वे तस्य को गुणः । अपकारिषु यः साधुः स साधुः सत्यमुच्यते ॥

the organs,' *i. e.* turning away the organs from prohibited objects. *Rhik*,¹ 'bashfulness,' *i. e.* turning away from avoidable acts; *Vidyâ* 'knowledge' *i. e.* knowledge of the Self; *Satyam*, 'truthfulness,' speaking in conformity with truth; and that also is to be understood as what is pleasing. And so **Manu**²: "One should speak the truth; one should say what is pleasing; one should not speak a disagreeable truth; nor should one speak an agreeable falsehood; this is the eternal³ law." *Akrodho*, 'abstention from anger,' *i. e.* absence of anger. These ten are 'the characteristics of *Dharma*' *i. e.* nature of *Dharma*, **Vyâsa** also: "Truthfulness, self-control, austerities, purity, contentment, bashfulness, forgiveness, straightness, knowledge, calmness, compassion, concentration; this is the eternal law." The same Author mentions the characteristics of truthfulness, &c. "Truthfulness has been stated to be (that which is for) the benefit of (created) beings; control of the mind is self-control; austerity is the quality of conducting according to one's duty (*dharma*); purity is the avoidance of commixture (*sankara*); 'contentment' is the renunciation of sensualities; 'bashfulness' is the avoidance of improprieties; 'forgiveness' is the forbearance from quarrel⁴; 'straightness' is evenness of mind; 'knowledge' is the correct realisation of the import of the great⁵ truth; 'calmness,' is the tranquillity of the mind; 'compassion' is the desire for the benefit of the (created) beings; 'concentration' is (to keep) the mind free from objectivity."

Moreover, the same Author mentions other *dharma*s also: "Donation, sacrifice, honouring the good, acquisition of the Vedas, straightness, this should be known as the highest duty (*dharma*) as stated by those knowing *Dharma*. Always unattached to pleasures (of enjoyment), and similarly contemplating the Self; this is the highest (duty) for the benefit of mankind stated by Kapila, O King. An equal regard for⁶ all, freedom from attachment, detachedness, is for the highest bliss of men, so said the sage **Pañchaśikha**⁷."

1. Another reading is श्री:—which according to Medhātithi and Nārada means 'freedom from doubts and errors.'

2. Oh. IV. 138. 3. एष धर्मः सनातनः.

4. द्वंद्व—Duel; strife.

5. तत्त्व—Lit: 'the state of being that' (तत् + त्व).

6. सर्वत्र—Lit. everywhere—*i. e.* for all, and on all occasions.

7. पंचशिख—Son of Kapila and the first disciple of Āsuri. He had full conception of the five *Kośas*, and as he had thoroughly mastered the nature of *Brāhmaṇa* which was outside and independent of the *Kośas* and as the top (*Śikhā*), he was called *Pañchaśikha*. He is eternal. Some regard him as an incarnation of Kapila. (See Mahā. Bh. Śānti P. 218; Nārada P. I. 45; also Vāmana P. 50.)

Sumantu also : " That *Dharma* which starts by regard to one *varṇa*, that should be known as the *Varṇadharmā*; as indeed, the *Upanayana*. That, however, which by resorting to the state of an *Āśrama*, or Order, the (consideration of) capacity which is demonstrated, is the *Āśrama Dharma*, e. g. the girdle of the *muñja* grass. That which starts by regard to the attribute is called the *Guṇa Dharma*. e.g. 'for one who 'has been annointed over the head, the protection of the subjects,' That *Dharma* or duty which starts by regard to a particular cause, that should be known as the *Nimitta Dharma*, e. g. the details of a *Prāyaśc'hitta*¹."

Thus ends in the *Smṛtichandrikā* the **Characteristics of Dharma**.

Now the **strength or weakness of *Śruti* &c.**

There **Manu**² : " Where there is a difference between the *S'ṛuti* texts, both are regarded as (having the force of) *Dharma* (or law) ; for both of these have been declared by the wise as good law " Where there is a difference between

two *S'ṛuti* texts on account of mutual contradiction, there both the *dharma*s laid down by the two *S'ṛuti* texts are good laws, since by **Manu** and others also even much anterior to him have been stated these two as good laws. The meaning is that having regard to their equal cogency as authorities, there is an option as to the two. By this also it comes to be stated that upon a conflict between two *Smṛti* texts, there is the rule of option. Hence also in the topics on the authority of *Smṛti* says **Gautama**³ : " Where, however, (authorities) of equal force are conflicting, (there is) an option."

Upon a conflict of a *S'ṛuti* and a *Smṛti*, however, the weakness will be of *Smṛti* certainly. As says **Laugākṣhi**. " Where, however, there is a conflict between a *S'ṛuti* (text), and a *Smṛti* (text), the *S'ṛuti* alone will have greater force. When there is no conflict, the *Smṛti* should always be followed like a *Vaidika* (text)." Similarly, also, the usage when in conflict with a *Smṛti* is superseded ; since **Vasiṣṭha**⁴ has stated : " What has been directed by *S'ṛuti* and *Smṛti* is the law ; in its absence, the usage (practice) of the *S'iṣṭhas* has authority " In this manner should be observed in regard to the dictates of the *Parīṣhad*⁵.

1. प्रायश्चित्तविधिर्यथा ; another reading is प्रायश्चित्तं विधीयते.

This text of Sumantu has different readings.

2. Ch. II. 14. 3. Ch. I. 4. 4. Ch. I. 4-5.

5. परिषद् or पर्वत्—an assembly of the wise and learned; see *Gautama* अनाग्नाते दशावरैः शिष्टैरुहवद्भिः अलुब्धैः प्रशस्तं कार्यम्. XXVIII. 48. Also *Baudhāyana* दशावरा परिषद्, I. i. i. 7. *Manu* XII. 108. *Yājñavalkya* I. 9.

That has been stated in the **Chaturvimsati Smṛti** : “ As a *Smṛti* (text) is discarded upon a conflict with a *S'ruti* (text), in the same manner also a popular precept should one abandon, upon a conflict with a *Smṛti* (text).” Where, moreover, a text of Manu is in conflict with another *smṛti*, there what has been stated by Manu will be superior, as says **Āṅgirâḥ** : “ That excellent *Dharma-śâstra* which has before been declared by Manu, the transgressing of that will not be beneficial to oneself.” The meaning is that by transgressing the text of Manu, any other text will not be for one's advantage. **Bṛhaspati** also : “ On account of its having been composed from the Veda, the superiority of Manu has been declared ; that *smṛti* which is in conflict with the import of Manu, is not approved.” **Śruti**¹ also : “ Whatsoever Manu has stated that is medicine.” Where, moreover, two *Dharma* texts conflict, the annulment will be of that, which is of inferior authority; so says **Vyâsa** : “ That *Dharma* which is in conflict with a *dharma* text, cannot at any time be *Dharma*; that, however, which is uncontradictory, that is declared as *Dharma* by the good. Therefore, upon a conflict of the *Dharma*, after having determined the superiority or inferiority, that from which there is greater (good), from that one should determine the *Dharma*. ”

Thus, in the **Smṛtichandrikâ**, the **Strength or weakness of S'ruti etc.**

Now the **Determination of the Country.**

There **Manu**² : “ The region which lies between the two divine rivers Sarasvatî and Dr̥shdvatî, that which has been created by gods, they (the sages) call *Brahmāvarta*. The Kurukshetra, the Matsyas, as also the Pāṇchâlas, and the Śūrasenâjas—this is the region of the Brahmarshis immediately after *Brahmāvarta*.” *Anantarâḥ*, ‘immediately after,’ i. e. a little less, is the meaning. “ That³ which lies between the Himavat and the Vindhya, and which is also to the East of the Vinasâna, and to the West of the Prayâga, that country is called the *Madhya Deśa*.” Vinasâna is the country where the Sarasvatî disappears. “ The tract⁴ between those two mountains which extends as far as the eastern and the western oceans, the wise call *Āryāvarta*. ”

Here, moreover, the one mentioned before is more commendable than those mentioned later on : To that effect **Sumantu** : “ *Brahmāvarta* is the best region; the region of the *R̥shis* is next to it; the *Madhya Deśa* is lower than that ; the *Āryāvarta* is inferior still.”

1. Taittirîya Saṃhitâ II. 2.

2. Ch. II. 17, 19.

3. Manu Ch. II. 21.

4. Manu Ch. II. 22.

As to what, moreover, has been stated by **Manu**¹ : “Where the black antelope naturally roams, that should be known as the region fit for the performance of sacrifices; other than that, however, is *Mlechha Deśaḥ*,” that should be observed (as applicable) when the aforementioned four are not available; since this text has been stated after that.

This, moreover, is not with a view to exclude other regions ; since says **Viṣṇu** : “The country where the adjustment of the four *Varnas* does not exist, such region should be known as the *Mlechha Deśa* ; and the other has been stated as *Āryāvarta*.” And therefore where there is the black antelope, or the adjustment of the four *Varnas*, that should be regarded, as the region of the law (*Dharma*). To that effect also is the **Ādi Purāṇa**. “To that region which is fully populated by black antelopes (roaming) at pleasure as also by the four *Varnas* and *Āśramas*, the wise should resort.” Devoid of these is the *Mlechha Deśaḥ*, is the import.

By mentioning the *Mlechha Deśa*, the prohibition of (religious) performance has been stated. Hence also : **Viṣṇu** “One should not perform *śrāddha* in a *Mlechha* country ; one should not go to a *Mlechha* country.” In the **Āditya Purāṇa** also : “In a non-religious country, even by performing hundreds of sacrifices the twice-born do not realize a beneficial result ; there is a great impediment for one (desirous of) going to heaven.” With this object also **Yājñavalkya**² says : “In the country where there is the black antelope, know the *dharma*s relating to that.” *Dharma*s i.e. with a view to their performance, is the implication ; as that is a means of (accomplishing) *Dharma*. Hence also **Saṁvarta** :—“Where by nature the black antelope always roams about, that should be known as a region of *Dharma* ; it is the means of securing (the accomplishment of) *Dharma* for the twice-born.” *Svabhāvāt*, ‘by nature,’ i.e. without being brought in ; this is the meaning. **S’āṅkha**, however, states *Āryāvarta* : “As far as the black antelope roams about so far shall be (regarded as) the *Āryāvarta*.” In context with the topic of *Āryāvarta*, observes **Vasiṣṭha**³ continuing : “Or as far as the black antelope roams about.”

For one born in *Āryāvarta* a special rule has been stated in the **Āditya Purāṇa** : “One born in the *Āryāvarta*, whether a twice-born or even one not a twice-born should never go beyond the Narmadā, the banks of the Sindhu, or the Karatoyā rivers. For having crossed beyond the *Āryāvarta* otherwise than for the performance at a holy place, as also for transgressing the

1. Ch. I. 23.

2. Āchāra 2.

3. Ch. I. 13.

command of the parents, the twice-born becomes purified by (the performance of) the *Aindava*¹ penance." *Karatoyā*—a river. For those stated in this manner even **Manu**² mentions an exception in the case of some: " One should not dwell in a country governed by a Śūdra, nor in one which is surrounded by unrighteous people; nor in one which has become subject to heretics, nor in one swarming with men born of the lowest." **Vyāsa** also: " Countries which are surrounded by Śūdras, others which are surrounded by unrighteous people, and those surrounded by *Mlechhas*, a twice-born abiding by Dharma should avoid by all means." Here also, **Pitāmaha** states an exception: " Even in a Kingdom governed by a Śūdra one may dwell, if in the midst of it is the *Jānhavi*; that country is highly meritorious even though resorted to by the non-Āryans. By a residence in the Kurukṣhetra, as also one intently taking a bath in the Vārāṇasi, one who is addicted to killing will cast off sin and go to heaven. With the exception of the place of destruction of the entire Kṣhatra (race), there should be no residence excepting by the side of Ganges. Death at *Kāśi* is indeed the best excepting the holy place of Prajāpati. At the Gaṅgādhwāra, at the Prayāga, or at the confluence of the Ganges with the ocean, the residence of men cannot be brought about except through meritorious deeds." 'Place of destruction of the entire Kṣhatra' i. e. the Kurukṣhetra.

Vyāsa also. " Those regions, those countries, those mountains, as also the hermitages are holy, through which flows the best of the river wending its career by three courses." In the **Āditya Purāṇa** also: " Where there is the Ganges, the best of the rivers, that is the country, that is the hermitage; that should also be known as a holy place for the Siddhas, which is surrounded by the banks of the Ganges." In the **Vishṇu Dharmottara** also: " At Prabhāsa, at Puṣkara, at Kāśi in the Naimiṣha, or in the Amarakantaka, near the Ganges, or on the banks of the Sarayu, should a twice-born following Dharma reside." **Vyāsa** also: " The Antarvedi³, the *Madhyadeśa* and the Brahṁāvarta, the sacrificial region, the region of the confluence, as also the banks of the Sarayu, Puṣkara, and Naimiṣha likewise, these regions should the members of the twice-born classes select for habitation." Here the use of the word twice-born is intended as indicative of a Śūdra also, as resort to another country has been stated for him by **Manu**⁴ in adversity only: " These countries, let the twice-born resort to with effort; a Śūdra, however, distressed for a subsistence, may reside at any place whatever."

1. See Yājñ. III. 324. pp. 2004-2007 (Eng. I. Tr.). 2. Ch. IV. 61.

3. The region between the Ganges and the Jamna; the Doab. 4. Ch. II 24.

Now the Prohibited Countries

- There **Baudhâyana**¹ : “ The (inhabitants of the) **Ânartas**,² the **Ânga** and the **Magadha**, the **Saurâshtra**, of the Southern region, of the **Sindhu** and **Sauvîra**, these of mixed origin should be avoided.” **Vyâsa** also : “ **Ânga**,
 5 **Vaîga**, **Ândhra**, the **Magadhas** and also those others of the **Mlechha** castes, as also those countries which are without the black antelope, one should avoid.” In the **Âditya Purâṇa** also : “ **Kâñchî**, **Kosala**, **Saurâshtra**, **Devârâshtra**, **Ândhra**, **Matsya**; the **Kâverî**, the **Konkana** and the **Hûṇa**; these regions are very much censured; where the five rivers spring from the
 10 mountain and flow on, those regions are called the **Âratas** ; never in these should an **Arya** dwell. For having gone over the banks of the **Narmadâ**, **Sindhu** and the **Kausîkî**, as also the western boundary of the **Padmâ**, one goes to hell for having resided more than the period for a holy pilgrimage. **Ânga**, **Vaîga**, **Kaliṅga**, **Lâṭa** ; the **Mâlavika** likewise, that also which is
 15 to the South of the **Narmadâ**, as also to the North of the **Sindhu**, **Paundra**, and the **Surâshtra** also, the **Chaidya** and the **Mâgadhika** likewise ; (in these neither marriage, nor likewise *S'râddha*, nor also a sacrifice should one perform. The sinful regions and whichever are dwelt in by the sinners, as also for having gone to non-meritorious regions, one incurs an entire sin.
 20 The **Saurâshtra**, the **Sindhu**, the **Sauvîra**, the **Âvantya** and the southern road, for having gone to these, as also to the **Kaliṅgas**, the twice-born becomes degraded.” This, moreover, should be understood to be intended as having a reference to regions devoid of the black antelope and the like. As these also are a means (of accomplishing) **Dharma**.
 25 **Baudhâyana**, however, has stated a penance for going to **Sindhu**, **Sauvîra** &c. : “ For having gone to **Sindhu**, **Sauvîra**, **Saurâshtra**. as also those regions lying on the border, and also **Ânga**, **Vaîga** and the **Kaliṅga**, one incurs (the obligation for the performance of) a **Samskâra**.” ‘ Lying on the border ’ *i.e.* the region of the lowest-born. Likewise also is the **Śruti** :
 30 “ Therefore, neither to the lowermost, nor the last, one should go.”

1. **Dharma Sâtra** I. i 39.

2. **Ânarta** is modern **Kâthiawar** and the region near it. Another reading is **Âvantya** *i.e.* Western **Mâlva**. **Ânga** corresponds to Western **Bengal**; **Magadha** to **Bihâr**; **Surâshtra** is South **Kâthiawar** and **Gujarath**. The **Sauvîras** who are always associated with **Sindhians** probably dwelt in the South-west of the **Punjab** near **Multân** between the **Indus** and the **Jhelum**. (G. Bühler; **Mahâ. Bh. Bhîṣma** P. 9. 53.)

The **Âratas** dwelt in the **Punjab** and are greatly blamed. See **Mahâbhârata** **Bhîṣma** P. 90-3; **Droṇa**. P. 194-13.

In the **Āditya Purāṇa** also : “ The Sourāṣṭra, Sindhu, Souvīra, Āvantya and the southern tract ; for having gone to these regions, the twice-born incurs the performance again of the (rite of) initiation. For going beyond the Himavat, Kauśika, Vindhya, and the Western boundary of the Padma, excepting upon a holy pilgrimage, one incurs the performance again of the (rite of) initiation. Therefore, having gone early in the morning to the banks of the Ganges, we perform the highest penance of purification from (the sin of) the journey ”.

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Likewise, for the twice-born also, resort to other countries, for subsistence during distress has been pointed out in **Skanda Purāṇa** : “ The Aṅga, Vaṅga, Kaliṅga also, the mountainous regions also; Sindhu, Souvīra and the Sourāṣṭra likewise, the Pāradas, Āndhra¹, and the Mālavas, the twice-born should always avoid these as for a residence, when not in distress ; these, even in times of distress, the householder may resort to when compelled for subsistence.”

Thus in the **Smṛtichandrikā** the **Determination of a Country**.

Now the **Regional Laws (Deśa-Dharmāḥ)**

There **Baudhāyana**² : “ There is a difference (of usage) on five points, in the South, as also in the North. Those which (exist) in the South we will expound : Thus this, partaking of food with one who has not had his *upanayana* performed, or taking food with the wife, eating stale food ; or having³ resort to the maternal uncle's or father's sister's daughter. Now in the North : the sale of wool, wine-drinking, trading (in animals) with teeth on both sides, the bearing of arms, travelling by sea. Another doing these in another country incurs sin ; by reason of the authoritativeness (of the usage of the) country.” This is the meaning : ‘ Another,’ *i. e.* the southerner ; ‘ in another country,’ *i. e.* in the Northern country by taking food with an uninitiated incurs sin ; not in one's own country. Why ? On account of ‘ the authoritativeness of the country ’ *i. e.* the meaning is, that the authoritativeness being restricted to that country.

Brhaspati also : “ By the twice-born of the South is taken in marriage the daughter of the maternal uncle. In the *Madhya-Deśa* they work as labourers, artisans, and workmen ; all the men are fish-eaters, and the women addicted to adultery. In the North, women drink intoxicating

1. Āndhra—the region between the Godāvarī and the Kṛṣṇā rivers.

2. Dt. S. I. I. 17-24. 3. *i. e.* by marriage.

liquors ; women in menstruation can be touched by men. Uterine brothers take to wife the brother's wife when without a husband." Moreover, the **Same Author** states the authoritativeness of the regional adjustments of these : "Of the country, caste and families also, such *Dharmas* as may have
 5 been set in vogue by these, in the same manner should these be maintained ; otherwise the subjects are greatly disturbed." **Devala** also : "In those countries, those gods, in such countries, such Brāhmanas, in those countries, such water, or even such earth, and in such places, such (rules as to) purification, and such religious practices also; there one should not despise
 10 these ; that is certainly the *Dharma* in such a place. In whichever country, village, assemblage of Scholars in the three lores, or town, whatever *Dharma* has been ordained, that *Dharma* (rule) one should not question."

Thus in connection with the general rule as to the authoritativeness of the regional *Dharmas*, **Manu**¹ says : "What may have been practised by
 15 the virtuous, by such twice-born men as are devoted to the law (*Dharma*), that should one determine as the law, such as may not be opposed to (the usage of) the country, families, and castes". The meaning is that what has been practised by the good, what is not opposed to *S'ruti* and the like authorities, that should be determined as the *Dharma* or religious usage
 20 of the country, families, and castes. So also **Gautama**² : "The laws (*Dharmas*) of countries, castes and families, such as are not opposed to the sacred³ texts and traditions have authority."

There, even contradictory are observed in some places : e.g. "Contradictory (usages), however, are observed among the Southerners in these
 25 days; marriage with one's own maternal uncle's daughter, vitiated by reason of the relationship as *Mâtrbandhu* ; the extremely censured usage of taking over in marriage the brother's wife who is without husband ; (the usage of) the marriage of a daughter in the family is seen in other countries. Likewise, marriage with a mother⁴ is also seen among the Pârasikas. Also,
 30 those of the twice-born by whom food has been taken at a *S'râddha* on the eleventh night &c., to these the people of some countries do not desire to offer either *S'râddha*, or a donation again. Others again after having advanced corn in the Spring (season) take back double in the Autumn (season),

1. Ch. VIII. 46. 2. Ch. XI. 20.

3 आन्नायः—'sacred texts and traditions.' Sacred texts handed down by tradition or repetition—आन्नायवचनं सत्यमित्ययं लोकसंग्रहः। आन्नायेभ्यः पुनर्वेदाः प्रसृताः सर्वतोमुखाः। 'आन्नायः कुल आगमे उपदेशे च' इति हेमः ; see रामाश्रमी on अमर I, VI. 3. संग्रदायः—' धरुपरंपराप्राप्तोपदेशः' ; कुलक्रमः इति शब्दरत्नावली. (See शब्दकल्पद्रुम p. 183/3).

4. Another reading is भ्रातृ—brother.

and take encumbered land when money had become doubled. By others it is enjoyed when the original (amount) had not been received; that moreover is contradictory. In this way contradictory usages, when these acquire preponderance, should be stopped. The rules (*Dharmas*) of the countries, caste &c. have authoritativeness, if these are not contrary to *S'âstra*; therefore the King should administer after comprehending the entire *Śâstra*." Moreover, that which is contrary to the (usages of the) people, is also to be discarded; as says **Varâha Mihira**: "Presently the usage of the country is first to be considered; whatever may be the established rule in each country, that alone should be observed. The Learned avoid what is hated by the people; therefore an astrologer should proceed by the peoples' path."

Thus in the **Smrtichandrikâ** the **Deśa Dharmas**.

Now the Rules regarding Yugas (Yuga Dharmâh)

There **Manu**¹: "One set of duties (is prescribed) in the *Kṛta Yuga*; different ones in the *Tretâ* and the *Dwâpara*, and again another (set) in the *Kali*, in proportion as (those) *Yugas* decrease (in length). In the *Kṛta Yuga* the chief (virtue) is declared to be (the performance of) austerities, in the *Tretâ* (divine) knowledge, in the *Dwâpara* (the performance of) sacrifices, and donations alone in the *Kali* age." **Tapah**, 'austerities,' such as the *Kṛchhṛa*, *Chândrâyana* and the like, *Param*, 'chief,' i. e. the principal; this is the meaning.

Brhaspati also: "Austerities is the highest *Dharma* in the *Kṛta Yuga*; knowledge is established in the *Tretâ Yuga*; in the *Dwâpara*, moreover, sacrifice has been prominently mentioned; in the *Tiṣhya*, donation, compassion, and restraint." *Tiṣhya* i. e. *Kali*. **Parâsara**²: "In the *Kṛta*, however, the *Dharma* (is) as propounded by **Manu**; while in the *Tretâ* that by **Gautama**; in the *Dwâpara*, *S'ankha-Likhita*; in the *Kali*, that by **Parâsara**, has been stated. One should abandon the country in the *Kṛta Yuga*, in the *Tretâ* one should abandon the village; in the *Dwâpara* the family alone, while in the *Kali* the actor only. In the *Kṛta* one falls by conversation, while in the *Tretâ* by touch; in the *Dwâpara*, however, by taking food; in the *Kali* one becomes degraded by action" **Brhaspati** also: "What comes about by (the lapse of) a year in the *Kṛta*, that (happens) in the *Tretâ* in three seasons; while in the *Dwâpara* by a fortnight, and the same happens in the *Kali* within a day."

1. Oh. I. 85-86.

2. I. i. 24-26.

- In the **Viṣṇu Purâṇa** also : " What in the *Kṛta* (comes about) in ten years; in the *Tretâ* that occurs by a year; that, moreover, by a month in the *Dwâpara*, and the same by a night and day in the *Kali*." In the **Brahmâṇḍa Purâṇa** also : " In the *Tretâ* the *Dharma* is of the duration of a year; in the *Dwâpara* has it
 5 been stated to be for a month ; what the wise man should act according to (his) capacity, that one secures in a day in the *Kali*." In the **Viṣṇu Dharmottara** also : "One should resort to *Pushkara* in the *Kṛta*; in the *Tretâ*, *Naimiṣha* likewise; in the *Dwâpara*, however, the *Kurukṣetra*; in the *Kali* one should resort to the *Ganges*."
 10 Thus in the **Smr̥tichandrikâ** the **Yuga Dharmas**.

Now the **Kali Dharmas**.

- There **Vyâsa** : " What one obtains in the *Kṛta* by contemplation, by offering sacrifices in the *Tretâ*, in the *Dwâpara* by worshipping, that one secures in the *Kali* by repeating the *Kîrtana* in the praise of *Keśava*. In
 15 this *Kali* (age) one knowing *Dharma* obtains great religious merit by a small effort; by that I am pleased in *Kali*." In the **Âditya Purâṇa** : " That religious duty, however, which was for the *Kṛta* should not be performed in the *Kali Yuga* ; since greatly addicted to sin are men
 *PAGE 12 and women in the *Kali* (age). Neither is (there) learning nor also clear thought, nor purity of the mind in
 20 the *Kali* ; therefore truth alone is helpful to men." *Kârtah*, ' in the *Kṛta*, ' i. e. pertaining to *Kṛta*.

- Likewise, *Prohibited Dharmas* even have been stated **there** also : " For a long period the celibate's vow, also the holding of the *Kamaṇḍalu*¹ ;
 25 likewise marriage within the *gotra* or with a mother's *sapinda*, and also cow-killing ; human and horse sacrifice, and also an intoxicant should be avoided in the *Kali* by the twice-born. " **Kratu** also : " The procreation of a son from the husband's brother; (once) given, a damsel is not given (again) ; nor in a sacrifice should cow-killing be made; and in the *Kali*, no
 30 *Kamaṇḍalu* either." In the **Purâṇas** also : " Of a woman (once) married, a remarriage; a share for the eldest (brother), cow-killing likewise ; these five, one should not do in *Kali* ; (so also) brother's wife and *Kamaṇḍalu*."

- Similarly, these **Authoritative Texts in (this) Dharma**. Thus : ' For the procreation of children from a widow the appointment of the husband's brother,
 35 marriage of an infant or of an undeflowered girl with another husband;

1. A waterpot; particularly the pot made of wood or of a fruit. This is generally carried by the *Sanyâsins*, and hence the *Kamaṇḍalu* is used here throughout as indicative of *Sanyâsa*.

marriage by the members of the twice-born classes with maidens not of the same *Varṇa*. Killing, in a lawful fight, the foremost of the twice-born when making a wanton attack. For a twice-born going out on a voyage over the ocean; the restraining of those even who had been purified ; a sacrificial vow for all, the acceptance of the *Kamaṇḍalu*, setting out on the great¹ pilgrimage, cow-killing, taking to wine ; even in the *Sautrāmaṇi*² sacrifice inclusion of the (rite of) acceptance of the *surā*, licking³ the *agnihotra* pit, acceptance of what was tasted. Entrance into the Order of the hermits as directed in a vedic command;⁴ likewise livelihood depending on vedic study ; restricting the orbit of sin. The ritual of a death-ending penance for the *Vipra* ; the sin of association with thieves &c. ; expiation of the Great⁵ sins. For the (newly arrived) bridegroom, guest, and for the manes, the rite of killing a beast, acceptance as sons of others than the adopted or the *aurasa* sons. Contact of women with those not of the same *Varṇa* and the contaminated even though purified. When inclined to association with others than of the race, abandonment of the elderly women. After the collection of the bones, touching of the body. Immolation⁶ of the *Vipras* as also of the vendors of *soma*. After a fast for six days, taking cooked food from one of base conduct. The eating⁷ of cooked food from a slave, a cowherd, a family friend, a half-sharer from among the *S'ūdras*. For a householder, resort to a holy place at a long distance ; the behaviour of a pupil towards the wives of the preceptor has been prescribed to be just as towards the preceptor. The livelihood of the foremost among the twice-born during distress ; and also the rule of not having even for the morrow ; for the sake of progeny acceptance of a maiden⁸ by the foremost of the twice-born. For the *Brāhmaṇas* to be engaged in travels, blowing fire with the mouth, protection of women despoiled under compulsion and the

1. महाप्रस्थान—setting out for the final journey, i. e. death : The special journey to the Himalayas with the object of meeting death.

2. सौत्रामणि, a particular kind of sacrifice, in which the *surā* wine is included. It has been detailed in the *Kāṇva Śākhā* of the *Yajurveda* in three Chapters viz. 21, 22, 23. The *mantra* for the *Surā* is as under : स्वादीं त्वा स्वादुना तीर्त्वा तीव्रेणाभूताममृतेन । मधुमतीं मधुमता सुजामि स सोमेन सोमोऽस्यश्चिभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व । The *Rshi* of this is प्रजापति. सुरा देवता-अनुष्टुप् छन्दः । see also Taitt. Br. II. VI. In this *yāga* a *Brāhmaṇa* does not incur degradation by drinking *surā*, सौत्रामण्यां कुलाचरे ब्राह्मणः प्रपिबेत् सुराम् । अन्यत्र कामतः पीत्वा पतितस्तु द्विजो भवेत् ॥

3. लेहः—licking, sipping, eating, consuming.

4. विधिचोदितः—विधि is a command, this is defined as अज्ञानार्थज्ञापको वेदभागः ।

5. महापातकानि see Yājñ. III. 227 ; Manu XI. 54.

6. शमित्रं—Immolation, killing.

7. See Yājñ. I. 166. Engl. Tr. p. 374. 8. प्रजाराणि—a woman upon whom progeny is begotten, a maiden.

like, as ordained by the command ; for a *yati* also, the going round for alms to all the *varṇas*, as ordained. Upon the (appearance of) new¹ waters and for ten days, the donation of a *dakṣhiṇâ* demanded by the guru. Among the Brâhmaṇas and others the act of cooking by the *Śûdras*; also the death of the aged and the like by the process of throwing² themselves from a height or into the fire. The act of sipping by the *S'ishtas* of water remaining over after the satisfaction of the cows; prescribing a punishment for a witness in a dispute between the father and sons ; for an ascetic taking residence in a house in the evenings. These acts have been forbidden along with the rules of adjustment in the beginning of the *Kali*, by the wise, great, and learned men following intently the principles with the object of protecting the people. And also the agreed decision of well-conducted³ men will be authoritative like the Veda." It has also been stated by *Âpastamba*⁴ "The agreement of those who know the *Dharma* (law) is authoritative; the Vedas also."

Thus end the **Kali Dharmas**.

Thus in the **Smṛtichandrikâ** the **Technical Terms**.

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Samskâra Paribhâṣhâ—Description of *Samskâras*—**Sacraments**

Now to a small extent is being described the **Samskâra kâṇḍa**.

There *Gautama*⁵: "The *Garbhâdhâna*, the *Pûmsavana*, the *Simanton-nayana*, the *Jâtakarma*, *Nâmakarana* (the ceremony of naming the child), *Annaprâśana* the (first) food-eating, the *Charula* (or tonsure), the *Upanayana* (or initiation); the four *Veda-vratas*⁶; *Snânam*, (the Bath); the union with a help-mate for the fulfilment of the religious duties (*Sahadharmaçâriniṣaṅgyogah*). The performance of the five great sacrifices: The *Aṣṭakâ*, the *Pârvana*, the *S'râddha*, the *S'râvanî*, the *Agrahâyani*, the *Chaitrî* and the *Āśvayujî*; (these) seven *Pâkayajña Samsthas*. The *Agnîdheya*, the *Agnihotra*, the two *Darśapûrnamâsas*, the *Châturmâsya*, the *Āgrayaneshṭi*, the *Nirâdhapaśubandha*, and the *Sautrâmani* (these seven) *Haviryajñasamsthas*.

1. नवोदकं—vide this *Smṛti*

काले नवोदकं शुद्धं न पातव्यं च तत्त्रयहम् । अकाले तु दशहानि पित्वा नाद्यादहर्निशम् ॥" शुद्धितन्त्रे.

"नवोदके नवान्ने च ग्रहप्रच्छादने तथा । पितरः सृहयन्त्यन्नमिष्टकासु मवासु च ॥

"तस्मादद्यात्सदा युक्ते विद्वत्सु ब्राह्मणेषु च" ॥ शातातपः.

2. मृगपतन—*is a special procedure prescribed for destroying oneself.*

3. साधु—see *Viṣṇu Purâṇa* III. xi. 2-3 साधवः क्षीणदोषाः स्युः..

4. *Dharma Sûtra* I. i. 2-3.

5. Ch. VIII. 14-24. See pp. 89-102 &c. General Introduction Coll. 2. Vol. XXIX.

6. See p. 101 Coll. Vol. XXIV. Note 2.

The *Agniṣṭoma*, the *Atyagniṣṭoma*, the *Ukthya*, the *Shodaśī*, the *Atirâtra* and the *Āptoryâma*; (these) seven *Somasamsthâs*. Thus these are the forty (*Samskâras*) sacraments. Eight good qualities of the soul (*Ātma-guṇas*) viz. Compassion on all created beings, Forbearance, Absence of Envy, Purity, Quietism, Auspiciousness, Freedom from Avarice, and Freedom from Covetousness.” 5

Vedavratâni, the vows for the study of the vedas, such as the *Prâjâ-patya* &c. *Snânam*, ‘the bath’ i.e. *samâvartana* ceremony (at the completion of study). *Sahadharmachârini Saṅgyogaḥ*, i.e. the union in matrimony; the five sacrifices¹ i.e. the sacrifice to the gods, manes etc. *Aṣṭakâ*, a particular variety of *S’râddha*²; *Pârvanam*, that which is performed on the *Parvan* days characterised by *Sthâlîpâka*. *S’râddham*, i.e. the monthly *S’râddha*; *S’ravanî* i.e. the *Sarpabali*; *Āgrahâyaṇi*, the *Āgrayanam*³; *Chaitri*, the performance known as *Holikâ*. *Āsvayujī*, the performance known as the *Indradhvaja* sacrifice. The others are well known. Some on the other hand mention the *Āupāsana homa*, the *Vaiśvadeva*, the *Pârvana*, the *Aṣṭakâ*, the *Monthly S’râddha*, the *Sarpa-Bali* and the *Iṣāna Bali* as the seven *Pākayajñas*. 10 15

Brhaspati states the characteristics of the *Ātma-guṇas*: “Towards strangers or towards kinsmen, for a friend or for an enemy, a desire always to protect with mercy, is declared as (the quality of) compassion (*Dayâ*). When one does not get angry nor strike when external as well as internal pain is caused by others, that quality is declared as forbearance or (*Kṣhamâ*). He who does not destroy the merits of the meritorious, praises even those with dull qualities, and overlooks the faults of others, that quality is declared to be the absence⁶ of envy. Avoidance of the uneatable and also association with non-revilers,⁷ and a complete adjustment as to one’s own *Dharma* or duties, this has been declared as purity. That by which the body is put to extreme trouble although the act be very auspicious, one should not do that; this is declared as quietism (*Anâyâsa*). Always practising the best, avoiding what is not praiseworthy, this indeed has been declared to be auspiciousness by the sages acquainted with true principles. From a trifle even, one should donate with an undistressed heart, every day some- 20 25 30

1. See Manu III. 70.

2. i. e. those offered on the eighth day of the dark halves of the winter months and those of the dewy season i. e. *Kârtika* to *Mâgh* (Bühler).

3. On the fourteenth or the full moon day of the month of *Mârgaśīrṣha*.

4. On the full moon day of *Āsvayuja* or *Āsvina*.

5. Cf. *Āpastamba* I. viii. 23-6 अक्रोधो ह वै रिषो लामो मोहो दम्भो द्रोह इति &c.

6. The *Sūnīyuktakalā* (p. 73. l. 18) reads thus:

यो धर्ममर्थं कामं वा लभते मोक्षमेव वा । न द्वेष्यात्तं सदा प्राज्ञः साज्जन्यया स्मृता बुधैः ॥

7. अनिन्दिते: is another reading—i. e. uncensured.

thing; this is declared to be freedom from avarice. One should feel contentment with such money as may be acquired in due course, and one should not count upon other's property, this is declared as freedom from covetousness."

- (8) One who has had these forty sacraments and possesses the eight qualities of the self, obtains absorption with the Brahman; so says Śaṅkha : " One who has been sanctified by the first set of sacraments and also has been made perfect by the latter set of sacraments, a Brāhmaṇa who is always possessed of the eight qualities, reaches the seat of Brahman in the region of the Brahman, and from which he never falls again." The *Garbhādhāna* &c. are the first 10 (*Pārva*) set of sacraments ; the latter (*Uttara*) are the *Pākayajñas* and the rest. So also Hārīta : Of two kinds is a sacrament, the *Brāhma* and the *Daiva*. The *Garbhādhāna* and the others prescribed by the Smṛtis, are *Brāhma*. The *Pākayajña*, *Haviryajña* and the *Saumya* are the *Daiva*. One who has been polished by the *Brāhma* sacraments attains (a status of) equality with the 15 *Rṣhis*, goes to their region, and becomes (permanently) absorbed in it."

- This, moreover, has a reference to the sacrament without the qualities. Hence also Gautama¹ : " He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, that one will not be united with Brahman, nor does he reach its region." And hence it should 20 be understood that he who has had these forty sacraments and has, moreover, the eight good qualities of the soul, for him alone is the fruit of being united with Brahman. Here the sacraments commencing with the *Garbhādhāna* and ending with the *Upanayana* are alone obligatory for all, and not moreover the *bath* and others. For in that case there would be contradiction to the text² : " Whichever one wishes to take to, one 25 PAGE 14* may enter it; if it be otherwise, one may become an ascetic even (straight) from the Order of the Celibates. "

- These sacraments, moreover, are for the twice-born only ; as says Yājñavalkya³ : " The Vipra, the Kṣatriya, the Vaiśya and the Śūdra are the 30 *Varnas*; the first three are the twice-born; commencing with the sprinkling and ending with the crematorium the sacraments for these are indeed with the accompaniment of the mantras." *Niṣheka*, 'sprinkling' i.e. the *Garbhādhāna*, is the first of which ; those so stated. *S'maśānam*, 'crematorium,' i.e. the exequial rites. By stating that the performances for the twice-born 35 should be with the accompaniment of the mantras, he has stated that for a *S'ūdra* the sacraments are without the mantras. Hence also in the topic

1. Ch. VIII. 25. 2. See *Vasiṣṭha* VII 3. and *Jābāla* cited *Mitākṣharā* Sk. p. 199 l. 6 and Engl. Tr. p. 1519. 3. Āchāra. 10.

regarding the capacity for sacraments **Yama** says: 'For a *S'ûdra*, in this manner the rite may be performed without being sanctified by the mantras.' That, moreover, has a reference to the *Samskâra* of the Tonsure and of the Food. Hence also **Âpastamba**¹: "Excepting *Śûdras* and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of the sacred fire; and (their) works are productive of rewards². In the **Brahma Purâṇa** also a negation has been pointed out for a *S'ûdra* in regard to all the sacraments other than the marriage: "The sacraments of marriage alone the *S'ûdra* may have always." From that, by reason of the negation of what is ordained, the rule of option should be understood. **Manu**³ also says that for the twice-born only is a sacrament (performed) with (the accompaniment of) the mantras: "With holy rites, prescribed by the Vedas, must the ceremony for sprinkling and other sacraments for the body be performed for the twice-born, which is purificatory after death, as also in this world." Since they are accomplished with (the use of) the Vedic mantras, the Vedic rites are purificatory, through the sin-destroying quality of the Vedic mantras; that says **he himself**⁴: "By the burnt oblations in regard to pregnancy, and those in connection with the *Jâta-karma*, tonsure, and the tying of the muñja girdle, the sin of the seed as well as of the embryo of the twice-born even is wiped off." *Bijam*, 'the seed,' i.e. the semen and the female fluid; generated by its taint is 'the sin of the seed'; that generated by a stay in an impure embryo is *gârbhikam* i.e. 'of the embryo'; the use of (the expression) 'oblation to the fire,' is intended to indicate the conception of the embryo and the like which do not require the oblation to the fire. And hence also, after mentioning the rites commencing with the conception of the embryo and ending with the tonsure, **Yājñavalkya**⁵ says: "In this manner the taint becomes wiped off which is generated of the seed and the womb."

Thus ends in the **Smṛtichandrikâ** the general considerations of the Sacraments.

Now the **Garbhâdhâna**—the Conception of the Foetus.

There **Yājñavalkya**⁶: "Sixteen nights are the season of women. During this, in the double⁷ nights he should approach." From the appearance of the menses sixteen nights is for the women the season i.e. the time

1. Dh. S. I. i. 6.

2. i.e. in this world and the next.

3. II. 26.

4. II. 27.

5. Âchâra 13.

6. Âchâra 79.

7. युग्माह i.e. even nights, such as second, fourth.

for the conception of the foetus. In that *i.e.* in the even nights one should approach *i.e.* have intercourse, if desirous of a son. One desirous of a daughter, however, during odd nights. To that effect also **Manu**¹ :
 5 "On the even nights sons are conceived, and daughters on the uneven nights ; hence one desirous of a son should approach his wife during season on the even nights." Among the even nights, the last and the very last night only has been prescribed for begetting a son. For says **Âpastamba**² :
 10 "Commencing from the fourth night and as far as the sixteenth, on the farthest even night approaching during the season is productive of progeny ; so they advise."

"(By an intercourse) during the fourth night, will be born a son short-lived and devoid of wealth ; on the fifth, the woman will have a daughter; on the sixth, however, a mediocre son; on the seventh night, the woman would be issueless; on the eighth night the son (born would be) a lord;
 15 on the ninth night, the wife would be lucky; while on the tenth night, a superior male child ; on the eleventh night an irreligious girl; on the twelfth the best among men ; on the thirteenth a daughter causing an intermixture of the *varnas* ; on the fourteenth is produced a son who by his overflowing qualities will be the lord of the world, the emblem of religion, grateful, who will have knowledge of the self, and who will be strong in (the observance of)
 20 PAGE 15* vows. On the night of the fifteenth, however, is born one who would be a king's consort, of excellent luck, or if born in a royal family, endowed with several sons and having a vow of chastity. On the sixteenth night is born a
 25 male child adorned with learning and auspicious signs, a truth-speaker, one who has conquered his passions, and the shelter of all created beings." In the even nights, also, only on other than those prohibited for the conception of a foetus, one should approach.

There **Yama** states those which have been prohibited : "The *Amâvâsyâ*
 30 (the dark moon day), the eighth also ; the full moon day, and the fourteenth day ; (on these days), a twice-born householder should always follow the celibates' vow even during the season. Of these³ the first four, however, are censured, the *ekâdâśi* likewise, and the thirteenth also, the remaining ten nights are commended. Among these sixteen nights, commencing with the
 35 appearance of the menses, four nights one should avoid. Hence also **Paithînasi** : "Not on the first, nor on the second, nor on the third, nor on the fourth should one unite⁴."

1. Ch. III. 48. 2. IX. 1. 3. *i.e.* of the sixteen nights during the season*

4. *i.e.* for an intercourse ; another reading is आहरेत्.

Some say that the four nights are the four after the (purificatory) bath, as before that (period) the prohibition for an approach also is clear by itself from the negation of a touch with her, and also as a penance has been ordained for approaching her; and that therefore the text 'sixteen nights of the season for the women' should be understood as after the bath. That is not so; as it will be contradictory to this text of **Manu**¹: "The natural season of women are the sixteen nights including the four days which differ from the rest and are censured by the virtuous." Not indeed, after the bath, are the censured nights, since says **Kâtyâyana**: "The menstruated woman shall attain purification on the fourth day after the bath." "Before that, however, is Brâhmicide; for the women the appearance of the menses is every month; one who is born of that, such a one is condemned". By this and similar texts it is recorded to be censured, and the (rule) first stated is better. As to what has been stated by **Hârîta** while treating of the Garbhâdhâna viz. "On the fourth day after she has bathed and on the even nights also," that should be observed as on the fourth day after the menses have ceased. Hence also **Gobhila**. "When she becomes menstruated and after the blood has ceased, then is the time for conception."

By making the statement, 'Sixteen nights of the season,' the negation of the conception of the foetus during the day comes to be stated. Hence also **Śaṅkha** and **Likhita**: "Never during the season should one go for sexual intercourse; impotent and with low virility are born (from an intercourse) during the day, and short-lived also." **Yājñavalkya**² also: "Thus approaching his slender wife he should avoid the *Maghâ* and the *Mûla* (constellations), and when the moon is well placed, the man should once beget a male child endowed with good gentle qualities." 'When the moon is well placed' i.e. when there is strong support from³ the moon; avoiding *Maghâ* and *Mûla*; 'slender' i.e. thin; 'once' should approach; 'endowed with good qualities' i.e. possessing good qualities, such a one he will beget; this is the meaning. According to the **Jyotiś-śâstra** also: "The *Pitrya*, the *Paushnya*, the *Nairrîta* leaving these stars, one in the best of moods and well-developed, when desirous of a son should approach a slender woman in a delightful mood; he will always obtain a son with good qualities." *Pitryam* i.e. the constellation of *Maghâ*; *Paushnyam*, the *Revatî* constellation; *Nairrîtam* the *Mûlam*, *Dhishnyam* i.e. the constellation. The slenderness, however, at

1. Ch. III. 46. 2. Âchâra 80.

3. When the moon is in a strong position.

- that time occurs by the vow for¹ a menstruated woman. If it does not occur by that, then it should be caused by a reduced diet and the like means. For the purpose of begetting a son for the development of the semen the man also should eat unctuous food &c., **Br̥haspati** : "Upon the preponderance of the female fluid, it becomes a female ; a male is born when the male semen preponderates ; therefore, for the development of semen, virile and unctuous food should be eaten ; the woman should be put on a reduced diet ; in this way one may beget a son." *Vr̥shyam*² virile *i.e.* things which will develop virility. **Manu**³ also : "A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female ; on an equality, a hermaphrodite, or a boy and a girl ; if (both are) weak or deficient in quantity, a failure of conception (results)." *Same*, 'on an equality, *i.e.* of both the seeds ; 'a hermaphrodite' *i.e.* in other words, an impotent ; or a male and a female, then a splitting of the seed. That says **Yama** : "If at the time of coition, however, the man infatuated with passion emits the semen two times, there twins are born." 'If weak' *i.e.* devoid of virility ; also 'if deficient in quantity' ; 'failure of conception' *i.e.* non-conception of the foetus.
- Upon a simultaneity of the menstruation, however, **Devala** states the order of approach : "Upon a simultaneity, however, of the menses, one should go in the order of the Br̥hmaṇi⁴ and so on ; for the preservation (of the line), the sonless ; or, the taking on should be in the order." *Tīrtha*, 'menses' *i.e.* the menstruation. Upon a simultaneity of the menses, however, in the order of the *Varnas*, or in the order of the marriages, the meaning is that one should approach the sonless first. By this it is stated that the transgression of the menstrual season should never be made. Hence also **Manu**⁵. "In due season one should approach, always intensely attached to his own wife ; excepting the Parvans, he should approach her, with a desire for conjugal union, and following the vow." 'Following the vow', *i.e.* the vow of begetting a son. By this text an obligatory rule, has been laid down that even without a desire for a conjugal union for the purpose of (begetting) a son, one must approach during the season.

1. See *Vasishṭha* V. 4-5. and *Mitākṣharā* Sk. p. 177 ll. 6-13, Eng. tr. p. 1439 ll. 3-18.

2. From वृष to sprinkle. Cf. वृष, वृष & वृषय.

3. Ch. III. 49.

4. Evidently this has a reference to a man marrying several wives, either of the same or of different *varnas*.

5. Ch. III. 45.

Since, for doing otherwise a fault has been declared, as says **Parâsara**¹:
 "He who, when near, does not have coition with his wife when she has
 bathed, after menstruation, becomes immersed in the terrible (hell for the) sin
 of foeticide; of this there is no doubt." **Baudhâyana**² also: "He, how-
 ever, who being near does not approach his wife who has bathed after the
 seasonal menstruation, his ancestors lie during that month in the menstrual
 excretions (of the wife)." By the use of (the word) proximity, it
 should be considered that when one is not near there is no sin. Even when
 near, as long as he is not competent, so long there is certainly no fault. So
 also a **Smṛti**: "He who when in good health does not approach his wife
 who has bathed after (the seasonal) menstruation, incurs the sin of
 foeticide; and the issue if begotten perish."

This has a reference to one to whom a son is not born: "When being
 born, a Brâhmaṇa is born with three debts as a debtor; (he becomes free
 from his debts) by the celibate studentship, to the *ṛṣhis*, by the sacrifices, to
 the gods, and by the progeny, to the ancestors. He alone becomes redeemed
 from debts who has sons, offers sacrifices, and has been an apprentice as a
 celibate student", this **Śruti**³ text is sufficiently complied with by the
 begetting of one son only. It has also been stated in the **Kūrma Purâṇa**:
 "One should approach during the menstrual season until a son is begotten."

Indeed, the begetting of other sons has also been prescribed by an
 injunction e.g. in the **text**. "Deposit ten sons in her." True, if this
 (text) were in the nature of a command; but it is only laudatory of many
 children. Hence also **Vasiṣṭha**⁴: "The father throws his debts on him
 (the son) and obtains immortality, if he sees the face of a living son. It is
 declared in the Veda. 'Endless are the worlds for those who have sons,'
 'there is no place⁵ for the man who is destitute of male offspring.' The
 import is that by the mere birth of the first son occurs the redemption of
 the father from debts. To that effect also **Manu**⁶: "Immediately on the
 birth of his first-born a man becomes the father of a son and is freed from
 the debt to the manes; that (son), therefore, is worthy to receive the
 entirety (of the) property." And hence also the **same author**⁷ states that the
 others are born out of the sexual desire. "That son on whom one throws
 his debt and through whom he enjoys immortality, he alone is the son born

1. Bk. III. 13. 2. Dh. S. IV. i. 20 18

3. See Vasiṣṭha XI. 48. Taitt. Samh. VI. 3-10 5. Śatapatha Br. I. 7. 2-11.

4. Ch. XVII. 1-2. 5. लोक i. e. good place, heaven.

6. Ch. IX. 106. 7. Ch. IX. 107.

in pursuance of Dharma ; all the others they regard as born of (the sexual) desire." Therefore it is established that this obligatory injunction is only for one to whom a son is not born.

Thus in the **Smrtichandrikâ** the topic of **Garbhâdhâna**.

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5 Now the **Pumsavanam**

There **Yājñavalkya**:¹ "In season, the *Garbhâdhâna*, the (ceremony for the) begetting of a male child, before the quickening." The meaning is that before the movement of the foetus the rite called the *Pumsavana* should be performed. **Vaijāvâpa** states a special rule: "In the second month or in the third before the movement." In connection with *Pumsavana* **Pârsakara**² also continues: "In the second month, or in the third, on a day on which the moon is in conjunction with a male constellation." Male constellations have been stated in **Ratnakôśa**: "*Hasta, Mûla, S'ravana, Punarvasu, Mrgaśirah* likewise, the *Pushya*; in performances designated by *Pum*, these are auspicious constellations." *Dhishnyani* i. e. constellations. **Bṛhaspati**, however, states the *Pumsavana* after the movement of the foetus: "The *Garbhâdhâna* one should perform in the season; the *Savana*, after the movement of the child."

Thus in the **Smrtichandrikâ** the **Pumsavana**.

20 Now the **Sîmantonnayana**. The **Parting of the Hair**.

There **Laugākṣhi**: "In the third month of conception should the *Sîmanta* be caused." **Āpastamba** also: "The parting of the hair in the fourth month of the first conception." **Vaijāvâpa** also: "The parting of the hair in the fourth, fifth or the sixth month." In the **Sânkyâyana Grhya** also: "In the seventh month of the first conception, the parting of the hair." **Yājñavalkya**³ also: "In the sixth or the eighth month the *Sîmanta* upon arrival, the *Jâtakarma* also." *Ete* i. e. arrival, that is to say; when born. **Saṅkha** also: "On the movement of the foetus, the parting of the hair, or as long as delivery does not take place." In this connection a special rule has been stated by **Śaunaka**: "During the ascending fortnight when the moon is in conjunction with a male constellation."

This *Sîmantonnayana*, moreover, as it is a sacrament for the ground, should be done only once and not at each conception. To that effect also **Hârîta**: "The twice-born women who have been consecrated by the sacrament having been once performed, whichever foetus they bring

1. Āchâra 11.

2. Gr. S. I. 14-3.

3. Āchâra 11.

forth, all these are (deemed to have been) consecrated." **Devala** also :
 " When once a woman has been consecrated, she (is deemed to be) purified
 for all the conceptions. "

Some prescribe a repetition for every conception on the ground that
Sîmantonnayana is a sacrament of the fœtus. To that effect **Viṣṇu** :
 " The *Sîmantonnayana* is a rite ; it is a sacrament desired for the woman ;
 some (think) that it is a sacrament for the fœtus and prescribe it in
 connection with each conception. "

Upon the delivery of a woman on whom the *sîmanta* (ceremony) has
 not been performed, **Satyavrata** says : " When a woman upon whom the
sîmanta has not been performed, delivers by chance, together with the son
 she requires the sacrament to be performed again. " In regard to these
 alternative courses, the adjustment should be understood to be in accordance
 with the respective *Grhya* rules.

Thus in the **Smṛtichandrikâ** the *Sîmantonnayana*.

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Now the **Rules** for a **Pregnant woman—Gurviṇī-Dharmâḥ**

In the **Pâdma**¹, **Kaśyapa** says to **Arundhatî** : " She should not enter
 a lumber room, nor near the pestle, mortar, and the like, should
 not plunge into water, and should avoid a lonely residence.
 She should not mount upon an anthill, nor should have a
 dejected mind ; she should not scratch the earth with nails, nor
 with fire, or with ashes. She should not show inclination always
 to lie down, but should avoid exercise ; she should not enter places
 containing chaff, fire, ashes, bones, and skulls. She should avoid
 quarrel in the public, and any bodily injury likewise ; should not leave her
 hair unbraided, and on no account should remain unclean. She should not
 sleep with the head raised upwards, nor at any time with the head bent down-
 wards ; never devoid of clothes, nor dejected, nor should she remain with wet
 feet. She should not utter inauspicious words, nor should indulge in exces-
 sive laughter. Even intent on auspicious ceremonies, she should always offer
 worship to the parents of the husband. She should always put on a delightful
 countenance and be intent on things pleasing and beneficial to the husband."
 So also in the **Matsya**, **Kaśyapa** says to **Diti** : " O ! best among the women
 of the *Varnas*, a pregnant woman should never take food during the twilight
 (period) ; she should never stand or go under the trunks of trees. She
 should not show an inclination always to lie down, should avoid a dim shade.
 She should bathe with tepid water and with medicinal drugs. Well pro-

1. V, vii, 41-47.

tected and duly bedecked, she should be intent on the worship of the household deity. Habituated to make donations, she should perform the vow in honour of Pârvatî on the third day. Thus conducting herself a woman remains, and in particular a pregnant woman; the son who may be born to her shall be endowed with character, (long) life, and steadiness; otherwise she would suffer from abortion, no doubt." In the *S'usruta*¹ also: "From then onwards directly she should not resort to any act in the nature of exercise, should avoid excessive pleasure, excessive strain, sleeping during the day-time, keeping awake during the night, grief, riding a conveyance, fear, the cock-seat, acts of love in retirement, letting out blood, and also untimely restraint of motions." "From then onwards" *i. e.* from the time of conception of the embryo. Its conception here, moreover, should be inferred from signs such as fatigue &c. These even have been stated by him also: "To one who has recently conceived in the womb occur fatigue, exhaustion, thirst, palpitation of the breast, combination of the semen and the female fluid, and also the throbbing of the female organ: Moreover, whatever is desired by the pregnant woman, that should be given to her; otherwise a fault has been declared. So also *Yâjñavalkya*²: "By not granting the desire of the duplicated heart, the foetus may contract defects, (such as) deformity, or death also; therefore the woman's desire should be fulfilled." *S'usruta* also: "The woman with two hearts they call one having a duplicated heart; one should give what is desired by her; (and thus) he generates a son endowed with virility and long life."

Thus in the *Smṛtichandrikâ* the rules for a Pregnant Woman.

25

Now the *Jâtakarma*—The Birth Ritual.

Viṣṇu: "Then, upon the birth of a son, one should perform the birth-ritual (*Jâtakarma*) as prescribed," according to one's *Grhya* is the supplement. 'Then' *i. e.* after bathing; so says *Samvarta*: "Upon the birth of a son, a bath over the hair by the father has been ordained." That, moreover,

30

should be done with cold water. So says *Jâbâli*: "One

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should perform a bath for a particular³ occasion, as also for fulfilment of a desire⁴ with cold water." This, more-

over, at night even should be done. By the expression 'upon the birth of a son,' this rule has application after a son is born. Hence also *Manu*⁵ "Upon

33

1. *Śârîra* Ch. 3.

2. Bk. III. 79.

3. नैमित्तिक—On a special occasion; and

4. काम्य—upon or for the fulfilment of a desire. Both are distinguished from नित्य, the ordinary.

5. Another reading is *Vasishṭha*. The passage is not found in either.

Now the **Nāmakaraṇa**—the **Sacrament of Naming** (the child).

There **Yama** : “ The sacrament of naming should one cause to be performed on the tenth or on the twelfth, on a day with an auspicious constellation, or at an hour containing good characteristics.” The meaning is that on an auspicious constellation, and an auspicious day at an excellent time. To the same effect, moreover, **Manu**¹ : “ One should cause to be performed the naming ceremony on the tenth or the twelfth day, on a day, with an auspicious constellation or on a lucky *Muhûrta*.” On the tenth day from the birth, the naming ceremony, the father should ‘cause to be performed, *i. e.* should perform, as it is his right to perform the naming (ceremony). Hence also **S’ankha** : “ Connected with the family deity, constellation &c. the father should perform, or other senior member in the family.” It should be understood that in the absence of the father, the senior member of the family. Hence also the **Viṣṇu Purāṇa** : “ Thereafter however, the father himself should perform the naming (ceremony) on the tenth day”. This is indicative as an extension of the rule as to time, stated in other **S’āstra**. Hence also **Yājñavalkya**² : “ On the eleventh day the naming, in the fourth month, the going out.” In the **Bhaviṣya Purāṇa** : “Some desire the naming ceremony (to be) on the tenth (day), O King; others on the twelfth night; and after the completion of a month, still others ; likewise other men prescribe on the eighteenth day”. In the **Grhya**

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Parīṣiṣṭa : “From the birth after ten nights have passed, or

a hundred nights, or a year, the naming (ceremony).” **S’ankha** also : “ On the tenth, after getting up, (there should be) the accumulation of the *piṇḍas* there having regard to the *S’ruti* text viz. ‘the contiguity of the manes’, after having offered oblations into the fire for the Brahman, and after first having honoured the manes, the same day should the naming be done.” ‘ After getting up ’ *i. e.* first from the bed, is the supplement, ‘accumulation of the *piṇḍas*’ *i. e.* the *S’rāddha*. Hence also **Pāraskara**³ : “ On the tenth (day) after getting up, and having offered meals to the Brāhmaṇas, the father performs the naming (ceremony).” Here also the adjustment is to be in accordance with each particular *grhya* rules.

Manu⁴ states its characteristics : “ Auspicious should be that of a Brāhmaṇa; connected with power that of a Kṣatriya; of a Vaiśya, connected with wealth; that of a S’ūdra, however, contemptible.” The meaning is

1. Ch. II. 30. 2. Āchāra 12. 3. Gr. S. I. 17-1.

4. Ch. II. 31.

that the names of these shall be demonstrative of auspiciousness, power, wealth, and censure. In this connection, the **Same¹ Author** also states even the suffixes respectively: "For a Brâhmaṇa's (name) shall be (a word) implying happiness, a Kṣatriya's (a word) implying protection, for a Vaiśya's (a term) expressing prosperity, and for a Śūdra's expressing service." The meaning is that the second portion of their names shall be respectively expressive of happiness, protection, prosperity, and service. In this way the names shall be as follows:—Bhadraśarmâ, Śaktipâla, Dhanapushta, Hîna-dâsaḥ. **Yama** also states the rule about the second (portion of the) word:

10 "Śarmâ, as also Deva for a Vipra; Varmâ, Trâtâ also for the Lords of the Earth; Bhûtiḥ and also Datta for a Vaiśya; for a Śūdra should be Dâsa." Here also, having regard to the text of **Manu**: "Auspicious should be that of a Brâhmaṇa &c," the names should form the first parts.

Vaijâvâpa², however, states another method for the names thus: "The father does the naming, containing one letter, two letters, three letters, four letters and even (an) unlimited (number), the first being sonant. and a semi-vowel, (*Antastha*) should be in the body of it, and should end in a long vowel or a visarga." This is the meaning: such letters as are sonant, *e. g.* the third or the fourth of a class, these should be made the first; the semi-vowels (*antasthâs*) such as *ya, ra, la* and *va* should be placed in the middle; *abhiniṣṭhâno i. e.* the *Visarga*. Or, one should have a connection with the names of an ancestor or the like. That has been stated: "The father should have it as having connection with the family deity, constellation and the like; or any other remote ancestor of the family."

25

Manu³ states a rule for the naming of the female children: "Of women should be easy of pronunciation, not hard, should have a plain meaning, attraction to the mind, auspicious, ending in long letters, and containing a benedictory word." *Sukhodyam, i. e.*, 'easy of pronunciation; 'auspicious', *i. e.* expressive of auspiciousness; 'long letter', such as *â, î &c.*

30 Hence also **Pâraskara⁴**: "Non-conjunct syllables, ending in *â*, for a woman and not containing a *taddhita* (a derivative noun)." **S'ankha** also: "Ending in the long *î* should be for the women; when the name is thus constituted, the family becomes pure."

35

Thus in the **Smṛtichandrikâ** the Naming Ceremony.

1. Ch. II. 32.

3. Ch. II. 33.

2. Of. Āpastamba See. Pāṇini VIII.3. 86.

4. Gr. S. I. 17-3.

the birth of a son, at a sacrifice, likewise upon the solstice of the Sun, also at the sight of the *Râhu*, a bath has been prescribed; not otherwise at nights. " 'At a sacrifice' *i. e.* at the Avabhṛtha¹ bath.

The mention of the bath is intended as indicative of a donation also. Hence **Vyâsa** : " At night one should not have a bath and a donation in particular ; but for a special occasion one may make both the bath and the donation." This also is a donation on a special occasion, so **he himself** says : " On the occasion of an eclipse, marriage, solstice, pilgrimage, distress, or delivery, a donation made is to be considered as made for the special occasion and there is no sin even (when made) at night. Upon the birth of a son, or upon a pilgrimage a donation made at night becomes imperishable." 5 10

In regard to a bath at night, however, **S'ânkhyaâna** states a special rule : " With water which was brought in during the day, having put gold into it, when a night bath happens to occur, one should bathe near the fire." 15

The birth rite moreover, must be performed before the growth of the navel, as says **Manu**² : ' The birth ritual of a male child has been ordained (to be performed) before the growth of the navel.'

'Growth of the navel,' *i. e.* cutting of the umbilical cord. **Hârîta** also has stated this same rule together with a reason : " They perform the meritorious acts before the cutting of the umbilical cord. After it is cut, begins the impurity." 'Sacrament' *i. e.* the birth rite; 'meritorious acts' *i. e.* donation. **Jaimini** also : " As long as the umbilical cord is not cut off, so long one does not incur impurity ; when the navel is cut, thereafter, impurity has been ordained (to commence)." 20 25

As to what has been stated in the **Viṣṇudharmottara** even : " While yet the umbilical cord remains uncut, the *S'râddha* on the occasion of the birth of a son should be performed ; or should be performed after the expiry of the period of impurity, by those who have regulated themselves," that should be understood to be in the absence of money, or of the person cutting the cord and the like. Hence also **Vaijâvâpa** : " After the birth, the *Jâtakarma* should be performed according to rules; if by chance the time is passed, then it should be after the expiry of the (period of) impurity." 30

1. अवभृथस्नान is the concluding portion of a sacrifice, where the sacrificer, the priests, and the public all assemble and participate in the bath.

2. Ch. II. 29.

That *S'rāddha* should be performed with uncooked things. So says **Prachetāḥ** : " A woman, a *Sūdra*, likewise one who cooks for himself, or at the *Jātakarma*, one should always perform the *Śrāddha* with uncooked food, and in the *Pārvaṇa* mode." *Svapachāḥ*—i.e. one who cooks himself. **Satyavrata** also : " Upon the birth of a son, before the cutting of the umbilical cord, the holy rite of *Jātakarma* and the *S'rāddha* with uncooked food, proper for the day should be performed."

As to what, moreover, has been stated by **Vyāsa** : " In the absence of material, or of the twice-born, or while travelling, or upon the birth of a son, one should perform the *S'rāddha* with gold, (also one) whose wife is in her menses," that should be observed when uncooked food is not available. Therefore, on account of its inferiority, gold is the edible material intended here; the twice-born is the consumer. In the **Āditya Purāṇa**, prohibition of cooked food at a *Jātaśrāddha* has been pointed out : " For a *Jātaśrāddha* one should not offer cooked food for the *Brāhmaṇas* even ; since their purification takes place by (the performance of) the *Chāndrāyana* and not otherwise." In regard to the day of the birth of a son

PAGE 20* says **Hārīta** : " At the birth of a son, as the manes enjoy pleasure, that day is auspicious." 'Pleasure' i.e. delight. 'Auspicious,' i.e. best calculated for acts of donation and the like. Hence also in the **Āditya Purāṇa** : " When a son is born the gods and also the manes of the twice-born, arrive, therefore that day is always auspicious and proper for worship. On that occasion one should donate gold, land, horse, chariot, umbrella, a goat, a piece of cloth, bed, seat and a house."

An acceptance of a donation, moreover, when made while the navel is uncut or on that day, does not involve sin ; so says **Śaṅkha** : " Upon the birth of a son, while the navel is yet uncut, there is no sin even in accepting the donation of guda, sesamum, gold, cloth, cow, or corn, during that day for the *Guru*." **Vṛddha Manu** also : " When a son is born, during that day one may at his pleasure accept as donation, gold, corn, cow, cloth, sesamum, guda and clarified butter." **Vṛddha Yājñavalkya** also : " There everything may be accepted as donation ; cooked food, however, one should avoid. For having eaten it through ignorance, however, a twice-born should perform the *Chāndrāyana*." The rule as to the acceptance of donations is for the **Sakulyas** only; as says **Śaṅkha** : " To all the *Sakulyas* one should donate bipeds, quadrupeds, corn and gold." This, moreover, should be done during the period of impurity; so says **Prajāpati** : " When after a period of impurity has set in, occurs the birth of a son, immediate is the purification of the performer ; he becomes purified from the previous impurity. "

Thus in the **Smṛtichandrikā** the *Jātakarma*.

formed." **S'āṅkha** also : "In the third year the tonsure ceremony, or in the fifth." **Laugākṣhi** also : "In the third year when a greater portion has passed, the *Chūḍā* should be caused." *Chūḍā* i.e. top hair. **S'aunaka** also : "In the third year, the tonsure, or according to the family usage." The meaning is that in whichever family whenever the tonsure ceremony may be, at that time only should it be performed. Here, the adjustment shall be in accordance with the particular *gr̥hya* in each case.

In this connection **Laugākṣhi** states rules regarding the *Chūḍā* according to the *R̥shis* : "Of those of the *Vasiṣṭha* (gotra) (the tonsure should be) from the right side; of the *Atri* and *Kāśyapa*s, on both sides; of the *Bhrgu*s, bald hairs; of *Āṅgiras* should have a row of fine top hair." *Rājih* i.e. row of hair. Others, however, by way of an auspicious ceremony, make in the shape of a banian leave.

Here the counting of years should be understood to be from the time of the birth, vide the text of **Āpastamba**¹ : "From the birth in the third year, the tonsure on the *Punarvasu*." The mention of *Punarvasu* is indicative of a constellation. Hence also **Vyāsa** : "The *Aśvini*, *Bharani*, *Svāti*, *Chitrā*, *Pushya* and *Punarvasu*, *Dhanishthā*, *Revati*, *Jyeshthā*, *Mrga* and *Hasta*; on these (it) should be caused to be performed." (i. e.) the shaving, is the supplement. Likewise, the same author also states those which are prohibited : "One should not do it in the constellation in which a man is born, nor on the full moon in the month, nor on the first day of a month, O son of *Bharata*! One should also avoid the first day of the month, or a vacant day, as also the *Viṣṭi*; and also a Saturday, a Sunday and a Tuesday, and the night also." In the **Jyotiś Sāstra** also : "For a shave, (on Sunday), the Sun reduces (life) by a month, the Saturn by seven months; Mars, eight; Jupiter, Venus, Moon and Mercury add, ten, eleven, seven and five months respectively (for a shave on those days).

Likewise in regard to some matters rules of exception in regard to particular constellations also have been pointed in the **Jyotiś Sāstra** also : "Under the command of the King, when assaulted by the *Brāhmaṇas*, upon freedom from imprisonment, or upon an initiation for a sacrifice, at the time of marriage, as also on an impurity for death, on all these occasions the operation by the razor has been prescribed."

Thus in the **Smṛtichandrikā**, the Tonsure Ceremony.

1. Gr̥. S. XVI. 3.

Now the **Women's Sacraments.**

- There **Yājñavalkya**¹ : " These rites are silently performed for women ; the marriage, however, (is) with the accompaniment of the Mantras." These *i. e.* the ceremonies commencing with *Jātakarma* and ending with the
- 5 *Chūddākaraṇa*. ' Silently,' *i. e.* without the Mantras, should be performed. Before, moreover, having been particularly indicated, all with the Mantras alone. **Manu**² also : " This series (of rites) should be performed for women in entirety, but without the *Mantras*, for the purification of the body
- 10 PAGE 24* at the proper time and in proper order." ' Series,' *i. e.* the *Jātakarma* and other performances. By this it has been stated that there should not be a transgression beyond the prescribed period. Hence also, for the transgression **Kātyāyana** states a *Prāyaścitta* : " Upon a mistake in regard to the sacrifices to the Gods, what would happen ? Thereafter offering the oblations in expiation,
- 15 one should again offer oblations in the (proper) order. If the sacraments are delayed somehow beyond their respective periods, after offering oblations, the same should be performed at that time even ; those, however, (when) falling before the *Upanayana*." ' The *Sarvaprāyaścitta* (Omnibus expiation)' even has been stated by him also : " The *Sarvaprāyaścitta* with five (*rks*), one
- 20 for each with ' *tvam no agne* ' two (oblations). ' *Ayâścha agne*,' ' *ye te śatam*,' and also ' *Uduttamam*.' " For a transgression of the period for *Upanayana*, the *Vrātyastoma*³ and the like only. **Gobhila**, however, states a special rule : " Silently these performances for the women ; with *mantras*, however, the oblation into the fire." For women, however,
- 25 marriage itself is the *Upanayana*; so says **Manu**⁴ : " The nuptial ceremony is stated to be the *Upanayana* sacrament for women ; serving the husband (is equivalent to) the residence in (the house of) the Guru; and the household duties (the same) as the (daily) worship of the sacred fire."

- Here, 'serving the husband' (is equivalent to), waiting upon the
- 30 preceptor; 'household duties', the household duties of the preceptor, such as attending to the fire and the like. And therefore here also the rule in the text⁵ : " Before investiture one is free to act as he likes, speak what he likes, and eat what he likes " and the like, is equally applicable. As to what has been stated by **Hārīṇa** : " Women may be classified into two groups
- 35 (1) The *Brahmavâdinîs*, *i. e.* those who are intent on study, and (2) *Sadyovadhvâh*, *i. e.* those who are persently for marriage. There, as regards

1. Âchâra 13.

2. Ch. II. 66.

3. *Vrātya-Stoma*, see *Mitākṣharâ* Engl. Tr. p. 133 n. 2, **Manu** Ch. X. 20.

4. Ch. II. 67.

5. Of *Gautama* II. 1-2.

Now the Nishkramaṇam—the First Taking out.

There **Manu**¹ : “In the fourth month, the Nishkramaṇa (taking out ceremony) of the child from the house should be performed,” i.e. from (the place) where the birth occurred, is the supplement. In the **Purāṇa** also : “On the twelfth day should be performed the (ceremony of) 5
taking out the child from the house; likewise in the
Page 22* fourth month may be made, is the opinion of others, O Lord.” Thereafter what should be done? Anticipating
this, says **S’aṅkha** : “In the fourth month should be performed (the ceremony of) the sight of the Sun by the child.” **Yama** also : “Thereafter 10
in the third month, should be made the seeing of the Sun, in the fourth month, should be made the sight of the moon by the child.” **Laugākṣhi** also : “In the third month and a half, the sight of the Sun.” Here also, the adjustment should be in accordance with one’s own Gr̥hya rules. Those however, in whose *S’ākhā* it has not been stated, for them is the rule 15
of option.

Thus ends in the **Smṛtichandrikā**, the Nishkramaṇa.

Now the (Ceremony of) **Karṇavedha** : Piercing the Ears

There, the **Jyotis Sâstram** : “In the month of Kârtika, or Pauṣa, or Chaitra, or Phâlguna also, they prescribe the (ceremony of) boring the ear in 20
the bright half, on an auspicious day, under a good constellation, when the moon is auspicious, is favourably placed, and when the *Śirṣhodaya*² signs are auspicious, excepting an inauspicious day, a *Vyatipâta*,³ *Viṣṭi*⁴, and *Vaidhṛti*.

1. Oh. II. 34.

2. शीर्षोदय—The epithet of the zodiacal signs of Gemini (*Mithuna*), Leo (*Simha*), Virgo (*Kanyâ*), Libra (*Tâla*), Scorpion (*Vṛschika*), Aquarius (*Kumbha*), and Pisces (*Mina*). Note the following passage from ज्योतिस्तत्त्वम्—

अज (Aries) गोपाति (Sun) युग्मश्च (मिथुन) कर्क (Cancer) धन्वि (Sagittarius) मृगास्तथा ।

निशासंज्ञाः स्मृताश्चैते शेषाश्चान्ये दिनात्मकाः ॥

निशासंज्ञा विमिथुनाः स्मृताः पृष्टोदयास्तथा । शेषाः शीर्षोदया ह्येते मीनश्चोभयसंज्ञकः ॥

3. व्यतीपात, वैधृति are the names of योग, which are 27 in number viz.

विष्कम्भः प्रीतिरैधुष्मान्सौभाग्यः शोभनस्तथा अतिगण्डः सुकर्मा च धृतिः शूलस्तथैव च ॥

गण्डो वृद्धिर्धुर्वैधेव व्याघातो हर्षणस्तथा । वैज्यास्तृक् व्यतीपातो वरीयान् परिवैः शिखैः ॥

सिध्धेः सार्धैः शुभैः शुक्रो ब्रह्मद्रो वैधृतिस्तथा ॥

Of these, व्यतीपात occurs as under

अवगाशिधनिष्ठार्द्रानागदैवतमस्तके । यद्यमा रविवारेण व्यतीपातः स उच्यते ॥

4. विष्टिः—one of the eleven करण of which it is the seventh.

भववालवकौलवतौतिलगम्हणिजाः सविष्टयः सप्त । शक्रुनि चतुष्पन्नागाः किन्तुघ्नश्च ध्रुवाणि करणानि ॥

Of the baby in whom the teeth have not appeared and while lying on the lap of the mother, the needle-holder should bore the two ears with a needle having a duplicated thread. With the constellations of Hasta, Āśvini, Svāti, the Punarvasū, Tishya, Indu (i. e. the Mṛgaśīraṣ), Chitrā, 5 Hari, and Revati; under a favourable moon, on a Thursday, or a Friday the ears should be pierced at the *amarejya lagna*.¹ *Amarejya* i. e. Br̥haspati.

Thus ends in the *Smṛtichandrikā* the *Karṇavedha*.

Now the (Ceremony of) **First Feeding—Annaprāśanam**.

There, **Manu** :² "In the sixth month, the (first) feeding, or on an auspicious occasion in the family." **Yama** also : "Thereafter the (ceremony of) 10 feeding should be performed according to the rule ; or in the eighth (it) may be done, as may be considered auspicious in the family."

Laugākṣhī also : "In the sixth, the (first) feeding, or when the teeth appear." **S'āṅkha** also : "In the year, the feeding, or in half-year," so (say) 15 some. Here also, the adjustment should be according to one's own *Gr̥hya* rules.

Mārkaṇḍeya here states a special rule : "In front of the Deity while lying on the lap of the nurse, and well bedecked with ornaments, food should be given to the child in a golden pot. One should make it drink the milk-preparation containing honey, ghee, and gold; 20 after it has been made to drink that, the nurse should keep off the child from her lap. After the testing of food the **same author** states the rules for ascertaining the means of livelihood of the child" (in after life). "Thereafter, having spread all around in the front of the Deity several articles and works of art, scientific works, weapons, one should note the 25 indication. That article which the child will of his own accord touch first, the child's livelihood would be secured by that (article) itself."

Thus in the *Smṛtichandrikā* the **First feeding**.

Now the **Tonsure—Chûḍākarma**.

There **Manu**³ : "The tonsure ceremony for all classes of the twice-born according to the Dharma (rule) should be performed in 30 PAGE 23* the first year, or the third year as under the command of the S'ruti." **Yama** also : "After the (first) year

is completed the tonsure ceremony has been ordained; in the second or in the third should it be done as under the command of the S'ruti."

35 **Vaijāvāpa** also : "Of a three years' (child), the tonsure should be per-

1. लग्न—The point of contact where the horizon and the ecliptic or the path of planets meet. 2. Ch. II. 34. 3. Ch. II. 35.

the *Brahmavâdinis*, the *Upanayana*, the preparation of the fire, the study of the Vedas, at home the begging of alms ; while in regard to those who are intent on marriage, the *Upanayana* should be performed just before the marriage, and the marriage should (then) be performed." That has a reference to another *Kalpa*¹. To that effect is **Manu**² : " In the past *Kalpa*, for the maidens the tying of the *muñja* girdle was intended ; also the teaching of the Vedas, and the *Sâvitri* text likewise, the father, the father's brother and the brother also, never a stranger, should teach her. In her own house the begging of alms has been directed ; she should avoid the antelope hide, the staff, and also the wearing of the knotted hair. "

Thus in the *Smṛtichandrikâ*, the **Women's Sacraments**.

Now the Duties of the Uninitiated : Anupanîta-dharmâḥ .

There **Gautama**³ : " Before the *Upanayana*, one may act as he likes, speak what he likes, and eat what he likes." 'May act as he likes' *i. e.* may go wherever he likes ; 'speak what he likes,' such as uttering indecent words ; 'may eat what he likes' *i. e.* eating stale food and the like. The meaning is, that in regard to these (acts), there is no sin before the *Upanayana*. To that effect also the **Viṣṇu Purâṇa**⁴ : " In regard to the eatables and non-eatables, as also in regard the undrinkable, what (words) should be spoken, and not spoken, and also in regard the falsehood, during that period there would be no sin ; not until he is initiated. "

It should not, however, be supposed that by the word 'undrinkable' is intended that there would be no sin even in drinking the intoxicants. For in the context of the avoidables **Gautama**⁵ has stated : " At all times a Brâhmana, the intoxicant" : The use of the word *nitya* 'at all times' is intended as a prohibition to cover even the uninitiated. Nor, indeed, should it be supposed that before the *Upanayana* there is no status of a Brâhmana even. For in the texts " In the eighth from the conception, or in the eighth year," the command for the *Upanayana* made by **Manu**⁶ is for one who is a Brâhmana. Moreover, this text of Gautama and others should be regarded as intended for other (acts) than the *Mahâpâtakas*⁷. To that

1. कल्प—As a measure of time, means a day of Brahmâ or 1000 Yugas, being a period of 432 million years of mortals. The present is श्वेतवाराहकल्प (Apte).

2. Not found in the printed editions of Manu.

3. Ch. II. 1.

4. Bk III.

5. Ch. II. 25.

6. Ch. II. 36.

7. See Yājñavalkya III. 237.

effect is **another Smṛti** : "The statement as to acting according to one's desire, has application excepting as to a Mahâpâtaka."

Elsewhere also, at some places **Gautama**¹ has stated an exception to (the rule as to) 'eating as one may like': "A
 5 PAGE 25* celibate student; (he) shall not eat the offerings."
Hutam, 'offerings,' i. e. the remnant of what was offered as oblation into the fire; one who eats it is *hutâd*; one who is not a *hutâd*, is *ahutâd*, 'one not eating the offerings.' The meaning is that, that is given by the father. To that effect **Yama** : "The **Vaiśvadeva**, the
 10 Purodâsa, and what was offered as an oblation into the fire, if through mistake the child takes to itself, it should be guarded by the mother with effort." *Vaiśvadevam* i. e. the remnant of the **Vaiśvadeva**.

Likewise **Gautama**² states an exception to (the rule as to) acting as he likes : "A celibate student." The meaning is that if on any account there
 15 occurs a transgression in regard to the *Upanayana* beyond the eighth (year) from conception and the like period, still he should carry on as a celibate student. It should not be supposed that by the expression 'a celibate student' is intended to indicate the duties as for a celibate student. Since says **Vasiṣṭha**³ : "For him there can be no (Vedic) performance whatsoever,
 20 until the tying of the *Muñja* (girdle); by his conduct he is like a *S'ûdra* as long as he is not born in the Veda." **Gautama** also⁴ : "He may void urine and faeces according to convenience." The meaning is that for him are not the restrictive rules such⁵ as 'turning his face towards the north during the day, and during the night turning his face towards the south,
 25 and the like.'

Thus when (it is found that) everywhere there is no restrictive rule, the **same Author**⁶ states a rule of restriction at some places : "No rule exists in his case in the matter of sipping water." *Kalpa* i. e. variety. By this it is understood that on occasions for a sipping of water, bare
 30 sipping is intended; the particulars as to variety alone have been negatived. Therefore by this statement, there is no impurity for the father and others even at the touch of one who has not done the sipping; so says the **Same**

1. Oh. II. 2-3.

2. Oh. II. 2.

3. Oh. II. 6. Cited in **Vasiṣṭha** as a text of **Hārîta** as also **Manu** Ch. II. 171-172.

4. Oh. II. 4.

5. See **Gautama** Ch. I. 35.

6. Oh. II. 5.

Author¹: "Not on account of his touch is there an impurity." The import is that by that much alone is he purified.

Indeed, if it be so, then even at the touch of a *Chandāla* and the like he would not become impure. Not so, for in the text of **Gautama**, *Chandāla* and the like are not under consideration; and moreover, in the text²: "Upon a touch of the degraded, of a woman in her menses, and of one who has touched a corpse, a bath over the head" these two have been specially mentioned. Therefore the text. "Not on account of his touch is there an impurity" has a reference to the sipping of water under discussion in the text: "Not for him is the rule as to sipping water." With this object **Āpastamba**³ also says: "Infants do not become impure before they receive the sacrament of *Annaprāsana*; some hold, until they have completed (the first) year; or as long as they cannot distinguish the points of the horizon (दिः); others, as long as the initiation is not performed. Here, however, the right (course) is induced according to the *S'āstras*." Here on the strength of the clause, "here, however, the right &c." the other three alternatives have been stated as the *prima facie* position; so has been stated in its *Bhāṣya*. 5 10 15

Moreover, **Gautama**⁴ has stated the processes of purification: "Otherwise also by wiping, washing, or by sprinkling water." *Apāmārjanam*, wiping, *i. e.* purification of the polluted limbs; sprinkling water with the hand, is washing; completely washing up of the part besmeared with impurity or the like. The meaning is that of that which has been contacted by an impurity, the purification may be brought about by means others than these. 20

In this manner although a purification has been brought about by sipping water and the like, one must not employ him in the matter of oblation to the fire &c. so says **Gautama**⁵: "But one must not employ him to offer oblation to the fire or the Bali-offerings." The import is that since because he is without the *mantras*. **Manu**⁶ also: "Neither a girl nor a young woman, nor a man of little knowledge, nor a fool shall be the offerer of the *agnihotra*, nor a man in great suffering, nor one uninitiated." Nor can there be appointment after causing him to take the *mantras*; so says **Gautama**⁷: "Nor one should make him recite the Vedic texts, except in offering *Swadhâ*." 'Offering *Swadhâ*' *i. e.* the performance of funeral ceremonies. The meaning is that in that case, even for one who has not been initiated, the repetition of the *mantras* is not opposed. The use of *Brahma* 'Vedic texts, is indicative of non-exclusion of *Smṛtis*, *Āngas*, etc. **Manu**⁸ also: "For him there can be no (Vedic) 25 30 35

1. Ch. II. 7.

2. Ch. XIV. 27.

3. Ch. II. 15. 19-23.

4. Ch. II. 6.

5. Ch. II. 8.

6. Ch. XI. 36.

7. Ch. II. 9.

8. Ch. II. 171-172.

performance whatever until the tying of the muñja girdle ; one should not pronounce the sacred text excepting for the offering of the *Swadhâ*."

Thus in the **Smṛtichandrikâ** the **Duties of the Uninitiated**.

Now the **Commencement of Study**.

5 PAGE 26*

There **Mārkaṇḍeya** : "After the fifth year has arrived, while the God Janârdana has not gone¹ to sleep, avoiding the sixth, as also the first, likewise the eighth, a *rikta*², and the fifteenth also ; likewise a Sunday and a Tuesday ; at a time well determined in this manner, the commencement of study
10 should be caused to be made. After having worshipped Hari, the goddess Lakṣhmî, and Sarasvatî also, the Sûtrakâras of one's own (branch of) learning, and in one's own (branch of) learning in particular, in the names of these deities themselves one should offer oblations of ghee into the fire and offer respectful worship to the best of the twice-born with *dakṣhîṇâs*. The
15 preceptor being seated with his face (turned) towards the East should teach the pupil whose face should be towards the West, when well honoured with the blessings of the twice-born. From that time onwards, one should avoid the avoidable non-study days, the two eighth days and two days at the end of each fortnight. Likewise during the period of impurity, when
20 rains are falling, during an earthquake, during an eclipse, on a *Vyatipâta* for a day and night, and also upon the fall of the thunderbolt."

Thus in the **Smṛtichandrikâ** the **Commencement of Study**.

Now the **Upanayana**.

There **Yājñavalkya**³ : "In the eighth year of conception, or in the eighth, of the Brâhmaṇa, the Upanayana ceremony ; of the Kings in the
25 eleventh ; with one more, of the Vaiśyas ; some say according to family custom." Taking near is the same as causing to be taken near ; that should be done for a Brâhmaṇa in the eighth year from the time of conception, or from the birth. Together with one 'is with one' ; the meaning is in that *i. e.* in the eleventh year, or in the twelfth year. For the Kṣatriyas
30 and the Vaiśyas also the counting is from the conception &c. Since **Manu** has

1. *i. e.* from the शयनी eleventh (the first एकादशी in the month of *Aṣhâḍha*) to the प्रवोदिनी (the first एकादशी in the month of *Kârtika*).

2. रिक्ता is the name given to the fourth, ninth, and fourteenth days in a fortnight.

3. Âchâra 14.

stated¹: "In the eighth year from conception, one should perform the Upanayana ceremony of a Brāhmaṇa; in the eleventh from conception, however, for the King; while in the twelfth from conception of the Vaiśyas." Here **Laugākṣhi**: "In the seventh year (shall be) a Brāhmaṇa's Upanayana, in the ninth of the Rājanya, in the eleventh, of the Vaiśya." 5

Paithinasi:—"In the fifth from conception, one should initiate a Brāhmaṇa, or in the eighth from conception; in the eleventh from conception, the Rājanya; in the twelfth from conception, the Vaiśya, or in the eighteenth from conception."

Gautama,² however, mentions, an Upanayana in (fulfilment of) a particular desire: "In the ninth or in the fifth for a special³ desire." Here the counting of the years is also from the commencement of conception &c. as after mentioning the ordinary (Nitya) and Kāmya (for a particular desire), the **Same Author** has said "the counting of the year is from the commencement of conception." This, however, has reference to a Brāhmaṇa, as says **Āṅgirāḥ**: "Of a member of the first-born (class) who has 10

a desire for proficiency in sacred learning, the tying of the muñja girdle should be in the fifth year, and of one who desires (log) life, in the ninth."

Manu⁴ also: "Of a Vipra desirous of proficiency in sacred⁵ learning, should be performed in the fifth." For the Kshatriya and Vaiśya, however, should be observed as stated by **Āṅgiras**: "In the sixth, as also in the twelfth, for the Kingly Order, desiring increase of power and (long) life; for a Vaiśya desirous of business I and (long) life, however, in the eighth and the 20

fourteenth". *Īhā*, 'business,' agricultural and the like operation. Hence in the sixth and the eighth should be understood, power and business. So also **Manu**⁶: "Of a King desirous of power, in the sixth,; of a Vaiśya intent on agriculture &c. in the eighth." In this manner should be performed in any other period also with the object of other results. That says 25

Āpastamba⁷: "Now those for the fulfilment of some (particular) wish; in the seventh, of one desirous of excellence in sacred learning; in the eighth, of one desirous of (long) life; in the ninth, of one desirous of manly vigour; in the tenth, of one desirous of food and the like; in the eleventh, of a person desirous of organic strength; in the twelfth, one 30

desirous of cattle." This, moreover, is (the rule) common for all the three *Varṇas*, since it has been stated to be after their Upanayana; so has been explained in the gloss on it. 35

1. Ch. II. 36.

2. Ch. I. 7-8.

3. काम्य as opposed to नित्य and नैमित्तिक.

4. Ch. V. 37.

5. ब्रह्मवर्चस—spiritual pre eminence which can be attained by proficiency in sacred law.

6. Ch. II. 37. 7. Dh. S. I. i. 20-26.

Here, moreover, in the case of a Brâhmana and the others, it is the second birth ; so says **Vasiṣṭha**¹ : " That from the mother, is their first birth, the second is the investiture with the *Muñja* girdle." In this connection **Manu**² explains the theory : " Among these, his birth for the study
 5 of the Vedas is characterised by the tying of the *Muñja* girdle ; there his mother is the *Sāvitrī*³, while the father is declared to be the *Āchārya*. They call the teacher the father (of the pupil) because he imparts the Veda." **Āpastamba**⁴ also : " For he causes him to be born by (imparting to him) the sacred lore ; that is the best birth ; the mother and the father
 10 produce the (physical) body only." In this way for the three alone, viz. the Brâhmana and the others is the state of being twice-born, not for the *Śūdra* ; as, for him there is no second birth. So also **Yājñavalkya**⁵ ; " Because from the mother are they first born, and the second time from (the investiture with) the binding of the *Muñja* girdle, the Brâhmanas,
 15 Kṣatriyas, Vaiśyas—these are called the twice-born."

In this connection **Āpastamba**⁶ states a rule of adjustment of the season by regard to the *Varṇas* : " One should initiate a Brâhmana in the Vernal season, (*Vasanta*) ; a Kṣatriya in the *Grīṣma* ; in the *S'arad* a Vaiśya." Or the five months commencing with *Mâgha* and the rest should be chosen.
 20 So also in the **Jyotissâstra** : " In the five months commencing with *Mâgha* and the following, the *Mauñjī* is commended." This, moreover, is common for the three *Varṇas*. That has been stated in the **Jyotissâstra** also : " The season of the spring (*Vasanta*) is auspicious for the first-born ; the *Grīṣma* for the Kings, and the *S'arad* for the Vaiśyas, for the tying of the investiture ; or if for all, are the five months commencing with *Mâgha*." Of those
 25 of the *Yajus S'âkhâ*, however, the mention again of the *Vasanta* is intended as a restrictive rule ; so has been stated in the **Dharma Bhâṣya**. The *Vasanta* and the following also occur upon the conjunction of the Sun with the two signs of the Zodiac. This even has been stated **there** also : " From the
 30 conjunction of the Sun with two signs (each) of the Zodiac commencing with the *Capricorn* (*Mrga*) occur the six seasons viz., the *S'isira*, *Vasanta*, *Grīṣma*, *Varṣhâ*, *S'arad*, and similarly the sixth called the *Hemanta*." *Mrga* is the *Capricorn* (*Makara*). By this it comes to be stated that the *Vasanta* occurs (at the combination) with *Mîna* (*Pisces*) and *Meṣha* (*Aries*). The **Śruti**, however, says that *Madhu* and *Mâdhava* make the
 35 *Vasanta* : " The *Madhu* and also the *Mâdhava* are of the vernal seasons."

1. Ch. II. 3. 2. Ch. II. 170-171. 3. i. e. the *Gâyatri* Mantra with which he is initiated. 4. Dh. S. I. i. 16-18. 5. *Achâra* 39. 6. Dh. S. I. i. 12.

Madhu and *Mâdhava* *i. e.* *Chaitra* and *Vaiśākha*. In this manner the days &c. even should be ascertained from the **Jyotiśśāstra** also : “ When the Moon is invisible, and *Venus* has gone into eclipse, and the sun is devoid of rays, the *Upanayana* should not be performed, nor on a non-study day or on avoidable days.” *Galagrahas*, ‘avoidable days,’ *i. e.* days with a weak influence of the stars. The Sun when positioned in the first part of a Zodiacal sign is *Niramaśa*, ‘devoid of rays.’ *Galagraha*, ‘an avoidable day,’ also has been stated **there** too : “ The thirteenth and the three following days, the seventh and the two following days, the fourth and the eleventh, these nine are the *Galagrahas*.” The Jupiter, the son of *Bhrgu*, the son of the Earth, and the son of the hare-holder, these are the presiding (stars) respectively of the (followers of) *Rk.*, *Yajus*, *Sâma* and *Atharvāna*. The son of *Bhrgu*, *i. e.* *Venus* ; son of Earth *i. e.* *Mars* ; son of the hare-holder, *i. e.* *Mercury*. These are the presiding stars of the *Rk.*, and the rest respectively. The meaning is that during that period, should be performed the *Upanayana* of one belonging to that *S’âkhâ*. “ On the (constellation of) *Hasta* and the two following, on the *Pushya* and *Dhanishṭhâ*, *Paushṇa*, *Āśvini*, *Mercury*, *Punarvasu*, on a prescribed course, with a helpful Moon, should be performed the ceremony of tying and the untying of the girdle of the twice-born.”

Thus in the **Smṛtichandrikâ**, the *Upanayana*.

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Now the **Secondary Periods : Gaṇa Kâlâḥ**.

There **Manu**¹ : “ The (time for the) *Sâvitri* (initiation) of a *Brâhmaṇa* does not pass until the completion of the sixteenth year; of a *Kṣatriya* until the completion of the twenty-second; and of a *Vaiśya* until the completion of the twenty-fourth.” Here, moreover, the use of (the prefix) *â* (आङ्) is inceptive². Since **Vyâsa** says : “ The farthest time for initiation is that of sixteen years ; twenty-two for another, and twenty-four for another ” *Parah*, ‘farthest,’ *i. e.* the last. The meaning is that after this there is not even a secondary period. Hence also **Yama** has stated (that there is) degradation after that : “ When they go beyond the limits, all of them become degraded.” **Vyâsa** also : “ If this time (stated) for the *Brâhmaṇa*,

1. Ch. II. 34.

2 —अभिधि: *i. e.* inclusive. Here is a reference to the *Sûtra* आङ्मर्यादाभिधिः (Pāṇini II. 1-13). The prefix आ *â* is used to indicate the farthest limit (मर्यादा), or the commencement (अभिधि). The two are thus distinguished. तेन विना मर्यादा, तस्मिन्नि अभिधिः (Apte).

Kṣatriya, and Vaiśya is transgressed, they become Vrātyas, degraded as (having) fallen from the Sāvitrī, and are to be avoided with effort." By saying that 'they should be avoided,' he says (in effect) that they are not fit for company. Hence also **Vasiṣṭha**¹: "They should not initiate
5 these, nor should impart instructions, nor cause sacrifices to be performed (by them); nor should one have marriages with them."

Manu² also: "With these, (if they have) not been purified according to the sacred command, not even in times of distress or on any account should a Brāhmaṇa have any connection either through the Veda or by marriage."
10 'Brahma connection', such as imparting lessons in the study (of the Vedas) &c. 'Not purified' i.e. who have not performed penances. Hence also the **Saṅgrahakāra**: "Of a Vrātya who has not performed the penance, one should cause the Upanayana; one should also avoid giving him lessons in study, or officiating at a sacrifice by him, as also marriage
15 (with him)." The penance also has been stated by **Yājñavalkya**³: "Above that, they fall; excluded from all Dharma, fallen from Sāvitrī, they become Vrātyas, so long as they do not perform the sacrifice called Vrātyastoma." Vrātyastoma, i.e. the sacrifice intended as expiatory for the Vrātyas. The meaning is that excepting that, they have no right in regard to any other.

20 The meaning is, that there even, for one who is without a wife, who has not studied the Vedas, who has not consecrated the sacred Fire, has the capacity because⁴ of a text; thus there is no contradiction.

Vasiṣṭha⁵ however, has stated another mode of expiation: "One who has fallen from the Sāvitrī should perform the *Uddālaka* vow (thus);
25 for two months should he subsist on barley food; for a month on milk; for a fortnight on the *Āmikṣhā*⁶; for eight nights on ghee; for six nights on unbegged food; for three nights should he drink water; and for a day and night should he fast, or should go for the *Avabhṛtha* bath at a horse sacrifice, or should offer a *Vrātyastoma*." The meaning of this: the
30 performance of the vow has been stated by *Uddālaka*, therefore it is called *Uddālaka Vrata*. For that two months, by barley &c.,—he states its nature. Barley food i.e. gruel made of barley; on that alone one should live for two months. When unbegged, however, one may eat the sacrificial food which is common for all the vows, since no particular
35 (vow) has been mentioned. That, moreover, should be done once only, as

1. Dhs. S. XI. 75. 2. Ch. II. 40. 3. Āchāra 38. 4. वचनात्—i.e. on the strength of the express text. 5. Ch. XI. 76-79. 6. आमिक्षा—Curd and milk and whey, a mixture of boiled and co-agulated milk तत्र पयसि दध्यानयति सौ वैश्वदेव्यामिक्षा भवति ।

a penance involves pains. During the fast, however, water even has been excluded since before that, three nights by swallowing water, has been laid down.

Thus in the **Smrtichandrikâ the Secondary Periods.**

Now the **Ajinas : Skins.**

There **Gautama**¹: "The hides of black, white, and of goats." 'Black' *i.e.* the black antelope; 'white', *i.e.* the white deer; '*basta*' is a goat. The skins *i.e.* hides of these shall be for the Brâhmana, Kshatriya and Vaiśya respectively. So also **Brhaspati**: "Black shall be the skin for a Brâhmana, of a *ruru* for a Kshatriya; of a goat for a Vaiśya. The clothes (shall be) of hemp, silk and hides." **Pâraskara**², however, states a special rule. "Or for all, the bovine." **Yama** also: "The

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hide of the black antelope for the Brâhmana, of the *ruru* for the Kshatriya, the hide of a goat for the Vaiśya; for all the *ruru* hide." These, the upper garments; vide this Smṛti of **Śaṅkha**. "Of the black, *ruru* and of goat (for) the upper garments." **Pâraskara**³ also: "Of the *ena* antelope shall be the upper garment for a Brâhmana; of a *ruru*, for one of the Kingly Order; of a goat, or the bovine for a Vaiśya; or for all, the bovine." *Enah i. e.* the black antelope.

15

Thus the **Skins.**

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Now the **Clothes : Wâsâṃsi.**

There **Gautama**⁴: "The hempen or the linen cloth, the (inner) bark of trees, and woolen blankets, for all; or undyed cotton cloth." Hempen *i.e.* made of hemp; *Kṣhauma*, made of hempen fibre; *chiram*, bark *i.e.* made of the darbha grass or the linen. *Kutapa*, 'woolen' blanket made of the wool of a mountain goat. 'Undyed,' not contacted with any colour. The meaning is, that these become the clothes for all. **Vasishtha**⁵ also: "Or for all, the undyed cloth." **Manu**⁶ however, states the rule of adjustment by regard to the Varnas: "Let them wear in the order (of their Varnas), clothes made of hemp, flax or wool". **Vasishtha**⁷ also: "White unwoven cloth for the Brâhmana; madder for the Kshatriya; of yellow silk for the Vaiśya." **Prachetâh** states the characteristics of an *ahata* cloth. "Slightly washed, new, white, at both the ends the threads intact, and that which has not been worn—such should be known to be the *ahata* cloth, sacred in all performances." Dyed in madder is *Mânjishtha*. Some, however, prescribe a

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1. Ch. I. 16. 2. Gr. S. II. 5. 20. 3. II. 5. 16-18. 4. Ch. I. 17-18.

5. Ch. XI. 67. 6. Ch. II. 41. 7. Ch. XI. 64-66.

red cloth for the Brâhmana. That says **Âpastamba**¹ : "Some prescribe the red cloth ; of the madder for the Kingly Order ; a yellow for the Vaiśya." Dyed in red colour, is red. Dyed in turmeric is yellow dyed. In regard to the dyeing, however, **Gautama**² states a special rule : "Produced from
5 a tree, for the Brâhmana ; (and) for the other two, dyed with madder or turmeric." 'Produced from a tree' *i. e.* dyed in a colour produced from a tree. **Paithinasi**, however, states the red for all. "The Kamaṇḍalu, the sacred thread, and the red cloth equal (for all)." This, moreover, for wearing ; as **Manu**³ has stated : "The blankets made of hemp, cotton, the skin of a
10 goat, bark, all these one should put on ; and a white cloth for wearing."

Thus the **Clothes**.

Now the **Staffs : Daṇḍâḥ**.

There **Manu**⁴ : "According to Dharma, a Brâhmana should have a Bilva⁵ or a Pâlâśa staff ; a Kṣatriya, a Vata or a Khâdira ; a Vaiśya, a
15 Pîlu or an Audumbara." Pîlu is used to indicate bending. In the **Purâṇa** also : "A Brâhmana the Bilva or Pâlâśa ; a Kṣatriya, a Plakṣhaja similarly ; the Nyagrodha and the Khâdira, a Kṣatra ; and also made of the cane, Paila or an Audumbara, a Vaiśya, also a third made of Aśvattha." This, moreover, is not intended as meaning a combination of the Daṇḍas,
20 but only as optional alternatives. For a Vipra, a Pâlâśa or a Bilva staff has been stated according to *Dharma* ; Aśvattha or even the Khâdira staff for the Kṣatriya according to Dharma ; an Audumbara for a Vaiśya, or of the Plakṣha has been stated.

Pâraskara⁶, however, states a special rule : "Pâlâśa is the staff for a Brâhmana, a Bailva for a Râjanya, an Audumbara for a Vaiśya, or all for
25 all." **Gautama**⁷ also : "Or of a sacrificial (tree) for all." 'Sacrificial' *i. e.* fit for a sacrifice. This has a reference when a prescribed staff is not available. Hence also **Yama** : "In the absence of these, even for all, of all the sacrificial (trees)." With this very object **Âpastamba**⁸ also says :
30 "The staff made of a tree may be without any reference to any caste ; so advise some."

1. Dh. S. I. 2. 41 ; I. 3. 1-2. 2. Ch. I. 20-21. 3. Ch. II. 45. 4. Ch. II. 45.

5. बिल्व—The wood-apple tree ; *Aegle Marmelos*; पलाश—*Butea Frondosa* also called किंशुक—Apte; लक्ष and न्यग्रोध—The Indian fig tree; पीलु—a palm.

6. Ch. II. V. 25-28.

7. Ch. I. 21.

8. I. 2. 38.

Manu¹ states the characteristics of a staff : "Straight should be all the staffs, without a scar, handsome in appearance, not likely to cause tremour in men, with their bark perfect, and not spoilt by fire." **Gautama**² also : "Unblemished, bent like sacrificial posts, and together with the bark on." 'Unblemished' *i. e.* by the coiling round of creepers &c; 'bent like sacrificial posts,' *i. e.* with the tops bent like sacrificial posts. So also **Vyâsa** : "Of the dimensions up to the head of man, forehead, or the tip of the nose, and bent like sacrificial posts." **Manu**³ also states the measurement of staffs : "The staff for a Brâhmana should be made of such measure of length as to reach the end of his hair ; that of a Kshatriya as far as the forehead ; while, as far as the tip of the nose for a Vaiśya." 'End of the hair,' *i. e.* the meaning is, measuring as far as the head. Hence also **Gautama**⁴ : "Of the measurement as far as the head, forehead, and the tip of the nose."

Vasiṣṭha⁵ : "Measuring as far as the hair, for a Brâhmana ; measuring as far as the forehead, for a Kshatriya ; measuring as far as the nose for a Vaiśya." **Śaṅkha** also : "As far as the forehead and the nose, equal to these (in length) has been stated respectively in order."

Thus the Staffs.

Now the Girdles : Mekhalâh.

There **Gautama**⁶ : "Of the muñja grass, a bow-string, or a wool thread (shall be) the girdles in respective order." Made of the muñja grass is the *mauñji* ; that is the girdle for a Brâhmana ; made of the Mûrvâ⁷ fibre, is the bow-string, that for a Kshatriya. *Mûrvâ*, a tuft. Made of the hempen fibre, is fibrous ; that itself for a Vaiśya. So also **Manu**⁸ : "The girdle for a Brâhmana should be made of a triple cord of muñja grass smooth and soft ; that for a Kshatriya, however, of a bowstring, made of mûrvâ fibres ; and (that) for a Vaiśya of hempen threads." Triple *i. e.* of three strings. That says **Prachetâh** : "With three threads shall be coiled the girdle." **Vasiṣṭha**⁹, however, states a special rule : "The mauñja girdle for a Brâhmana ; the bowstring for a Kshatriya ; of the hempen fibre for a Vaiśya." **Paithinasî** also : "The muñja girdle as for a snâtaka is for the Brâhmana ; that made of the balvaja grass for a Kshatriya ; the hempen or linseed for a Vaiśya." Linseed *i. e.* hemp. What is stated here should be understood to be in the absence of the muñja &c. Hence also **Manu**¹⁰.

1. Ch. II. 41.

2. I. 24.

3. Ch. II. 46.

4. Ch. I. 25.

5. Ch. XI 55-57.

6. Ch. I. 15.

7. मूर्वा—is the creeper of which the strings of bows are made.

8. Ch. II. 42.

9. Ch. XI. 58-60.

10. Ch. II. 43.

"If muñja grass be not available, (it) may be made of Kuśa, Aśmantaka and Balvaja (fibres) with a single threefold knot, or with three or five (knots)." Thus the **Girdle**.

Now the **Yajñopavita : the Sacred Thread**.

- 5 There **Manu**¹ : "The sacred thread of a Brâhmaṇa shall be made of cotton turned to the right, of hempen thread for a Kṣatriya, and for a Vaiśya of woolen thread." Thrice rolled and having three threads, vide the **Śruti**. "Nine, indeed, thrice rolled." In the **Gr̥hya Pariśiṣṭa** : "Turned to the right, having uneven threads and thrice rolled is the sacrificial thread".
- 10 'Uneven thread,' that is to say, uneven chords. Each
PAGE 31* chord having uneven fibres, while the thrice-rolled, one only; otherwise the ninefold character would be destroyed. It has been stated by **Devala** : "The sacred thread one should prepare with a thread having nine fibres." Thus it comes to be
- 15 stated that, of nine fibres 'thrice rolled is the sacred thread. That should be made thrice-rolled upwards. So says **Dattâtṛaya** : "With three threads rolled downwards, and again with thrice-rolled turned round upwards." **Kâtyâyana** also : "Thrice turned upwards with three threads turned downwards, should (it) be made." The **Saṅgrahakâra** states the characteristics of *Ūrdhvavṛta*.—"Turned upwards" : "With the right hand (raised) upwards, made into three threads and rolled, such a thread is stated
- 20 in the Mânava S'âstra to be *Ūrdhvavṛtam*." The meaning is that what is rolled round with the right hand raised upwards is *Ūrdhvavṛta*. And this is proper also; otherwise if raising up and turning round were simultaneous, it would be 'rolled by the one raised.'
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- There **Devala** states the details of the performance for the *Upavita* : "Having gone out of the town, having measured it upto ninety-six fingers, the thread rolled up three times, having sprinkled with (the repetition of) the water² hymns, in a temple of god, in a cow-shed, or by the river-side, or at any
- 30 other pure place, it should be rolled thrice with (the repetition of) the Sâvitṛi hymn, that then (it) becomes (*Navasûtra*) nine-thread; it should then be tied to a Bilva, Aśvattha or any other tree fit for sacrificial purposes when wet, with the words : "Bow to the manes", and while pronouncing (these words) it should be gazed at; that gives satisfaction to the manes; it should be struck
- 35 three times; that gives satisfaction to the Gods and others. Taking (a clod of) earth in the left hand, it should be placed in it, pronouncing the words

1. Oh. II. 44. 2. अङ्गिरसैः—such as हिरण्यवर्णाः शुक्लयः पावकाः etc.

Bhûh 'earth'; and with the repetition of the *Vyâhrtis*, a leaf, a flower, or even a fruit, one should place over it. Thereafter one should pronounce the *Mantra* '*Bhâragñischa*' &c. and rolling it three times with three (repetitions), with a bow to Hari, Brahmâ and Īśvara, one should place it on." The *Mantra* for putting it on (*Avadhâna*), however, has been stated in the **Grhya** **Parīṣiṣṭa** (thus): "The sacrificial thread, the highest in holiness, which was created along with Prajâpati in old times: Pray confer long life. White in all parts, may the sacrificial thread be (my) strength and lustre." In the **Sânkhya** **Grhya** also: "You are the sacrificial thread, I put you on for a sacrifice with the sacrificial thread." Here **Devala** states the different deities for each thread: "Omkâra, for the first thread, and for the second the Fire similarly; the third has Naga as the divinity; the fourth has Soma as its deity; the fifth has the *Pitrs* for its deity; and for the sixth is Prajâpati; the seventh has Vâyu for the deity, and the Sun is for the eighth; the ninth has all the deities; thus are these nine threads." 5 10 15

Here **Kâtyâyana** states the rule regarding the knot: "The *Upavîta* shall be rolled thrice, and for it one knot is prescribed." There **Devala**: "With one knot, the thread rolled twice or thrice."

One who does not know this (process of the) preparation of the *Upavîta* of him all the performances become fruitless. So says **Pitāmaha**: "One who does not know this preparation of the sacrificial thread as declared in the Veda, of him all the performances relating to the bath, charitable donations, *Japa* and the like become fruitless. A Brâhmana who does not know the inauguration of the *Upavîta*, that man being under a delusion, always bears the burden like a beast a bull." **Kâtyâyana**, however, states another measure: "That which is borne on the spinal cord, and also on the navel, and reaches the waist, that *Upavîta* is fit to be put on, not too long nor short." Here by the prohibition of one too long or too short, and of a middling one also if not available on account of any reason, it appears that (one of) another measure is not contradicted. Hence also **Devala**: "Above the breast and below the navel, never one should be put on any account." 'Below the navel,' i.e. indicating excessive length. In the absence of an *Upavîta* 20 25 30

of the stated description also the **Same Author** says:

PAGE 32* "An *Upavîta* made of cotton, linseed plant, cows' hair,

hemp, bark or grass always as may be possible should be put on by the twice-born." Linseed, i. e. indigo; 'bark' i.e. the covering of a tree; 'Made of grass,' i.e. prepared from *Kûśa*. So also **Gobhila**: "He makes the sacrificial thread of a string, cloth, or the cord of the *Kûśa* grass." 35

Baudhâya also : “ Or even a silken one as the sacred thread thrice rolled up.” Thus the (sacred) thread even should be understood to be in the absence of a cloth, as **R̥shyaśṛṅga** has stated (in his *Smṛti*) thus : “ Even
 5 with a cloth should one perform the acts which are to be done with the sacred thread ; in its absence, with a thrice-rolled thread.” By this text, it comes to be stated that the *Upavîta* must always be put on. Hence also
Bhṛgu : “ One should always be with the *Upavîta* only and also with the top-hair tied in a knot ; one without the top-knot, as also one without the *Upavîta*, whatever he does, that is not (regarded as) done.” Nor by
 10 this text should it be apprehended that the rule for ever having the *Upavîta* on has a reference to the period of performances only, since the **Same Author** himself says : “ One on whose body the sacrificial thread has been placed after being consecrated with the *Mantras*, as a wise man he should not take it off from it, if he wishes his own prosperity. He should let it remain on
 15 the body, and should on no account let it be removed ; for moving it away (even) once, the twice-born becomes amenable to expiation.”

This *Upavîta*, moreover, for a boy (student), one only. As says **Devala** : “ For a celibate student, however, one, but from after the (ceremonial) bath, two.” **Bhṛgu** also : “ The *Upavîta* for the boy (student)
 20 (shall be) one; similarly two for others have been stated ; one only for the *Yatis* ; thus is the settled rule of the *S'âstra*.” ‘ For others,’ *i. e.* for the householder and the hermits. This, moreover, is intended as an ordinary rule ; several having being stated to be at one’s desire. That says **Devala** : “ Several for one desirous of (long) life’ thus it is stated (when) for a (special)
 25 desire.”

Upon a contact with the hair also, the **Same Author** says : “ If the (sacred) thread be with hair, then after having cleared it of hair, and (consecrating it) with the *Sâvitṛi* repeated ten times, and thus having repeated the *Mantra* with water, one should throw it off ; or snapped into pieces or
 30 by removing it downwards, one should cast it off.” **Manu**¹, however, on the loss or destruction of an *Upavîta* put on (the body) states a rule to be followed : “ The girdle, the skin *i. e.* (the upper garment), the staff, the *Upavîta* (sacrificial thread), and the gourd (water pot), having thrown (these) into the water when damaged, one should take others with the
 35 recitation of the *Mantras*.”

Thus in the *Smṛtichandrikâ*, the **Yajñopavîta—the Sacrificial Thread**.

1. Ch. II. 64.

Now the **Consecration** of the **Samidh**—**The Sacrificial Stick**.

There **Samvarta** : "The intelligent pupil should thereafter perform the Fire worship," thereby, meaning that this is to be after the Sandhyâ worship. This, moreover, should be done at both the periods also. To that effect, moreover, **Yâjñavalkya**¹ : "Then the fire sacrifice, thereafter, one should perform at both the twilights even." **Sumantu** also : "The celibate's vow, then the begging; at the two twilights the fire-worship also." Some however, desire the fire-worship in the evening only. That says **Âpastamba**² : "In the evening only the worship of the fire; so some". Kindling the fire is the fire-worship. Hence also **Laugākṣhi** : "In the evening only, they kindle the fire; so some." This moreover, has a reference to the offer of oblation only and not the consecrating of the *Samidh* even,." Hence also **Śaṅkha** : "Purified by the observances, getting up at the proper time, after having a bath and offering oblations to the fire, one should offer humbly and dutifully respectful greetings to the preceptors." From the use of the word 'offering oblations,' the import is that this is the oblation itself. The Deity, moreover, here is as stated in *Mantras*³ and *varṇas*.

Manu⁴ also : "Having brought the *Samidh* from a distance, he should deposit it on a high place; and he should in the evening

PAGE 33* and in the morning offer oblations with these into the fire unwearied." 'On a high place,' such as on the roof etc. 'From a distance,' i. e. from a place from where no collection was made. Hence also **Âpastamba**⁵ : "He who, under any conditions whatsoever covets (and takes) what was taken only by another becomes indeed a thief."

Baijāvâpa, however, states a rule regarding the directions in the matter of collecting the *Samidhs* : "Before sunset having gone to the North-Eastern direction, without causing any injury, one should bring out the *Samidhs* from the forest, completely dried up when one is intent on spiritual eminence; while the wet ones when one desires food and the like; and both varieties when one has both kinds of desires" While stating 'before the sunset,' the Author declares a prohibition after sunset. Hence also states **Âpastamba**⁶ : "Never after sunset should one go for bringing the *Samidhs*."

The rule as to the *Samidhs* has also been pointed out in the **Vâyu Purâṇa** : "The *Samidhs* should be made of the Palâśa tree,

1. Âchâra 25.

2. Dh. S. I. 4-17.

3. मंत्रवाणिकी—

4. Ch. II. 186.

5. I. 10, 28. I.

6. I. i. 4-15.

- or of the Khâdira; when that is not obtainable, of the Śami, Rohitaka, Aśvattha, and in the absence of these, the Arka or Vetasa.”
- Kātyāyana**, however, states the universal characteristics of the *Samidh* : “Not more than the first finger should a *Samidh* be made in thickness any-
 5 where; nor devoid of the bark, nor should it have insects, or be split up. Not more than a span, nor less, likewise not double-sectioned, nor with leaves on, nor powerless, for oblations by one who knows. That which is rotten, split up, or short, or crooked, or which is full of holes, or is emaciated, or long, very thick, or full of perforation is destructive of the successful accomplish-
 10 ment of the performance.” **Āpastamba**¹ also states special rule which has a general application : “One should offer an oblation of unsprinkled fuel.” **Hārīta** even states a sin in the non-performance of the fire-worship : “In the past, Death caught hold of a celibate student with the object of killing; Fire liberated him; therefore, indeed, he should worship him. When a
 15 celibate student does not offer *Samidhs* into the fire, then Death will take him; therefore he should consecrate the *Samidh*.”

Thus in the **Smṛtichandrikā** the **Consecration of the Samidh**.

- Now, by way of its being useful in the making of obeisance, the discussion of the characteristics of the Guru &c., is being made. There **Manu**² : “He
 20 who performs according to the rules the rites commencing with the sprinkling, and also treats him with food, that *Vipra* is declared as his Guru.” ‘Sprinkling’ *i. e.* the placing of the embryo. Treating with food is indicative of the imparting of the Veda also. Hence also **Yājñavalkya**³ : “He is called the Guru who after performing (all) the ceremonies gives him the
 25 Veda.” ‘Ceremonies,’ such as the sprinkling and the rest; and thus he who after performing the ceremonies commencing with the conception and as far as the *Upanayana* offers forth Veda and also treats him with food, it comes to be stated that that one is the Guru. This capacity for (being) Guru, moreover, is of the father only, and not of any other, he alone having the right for the
 30 (performance of the ceremony of) conception &c. Necessarily, therefore, it comes to be stated that the right for the (performance of) *Upanayana* &c. is of the father alone. Hence also **Brhaspati** : “Thus having initiated the son after furnishing him with the staff and other things, the father should teach him the *Veda* with effort, and likewise the *S’āstra* such as that of Manu and the
 35 like.” Thus, moreover as stated in the **text**⁴ : “One who having performed the *Upanayana*, gives him the Veda is called the Āchārya.” The duty of the Āchārya such as the *Upanayana* and the like, that should be observed

1. I. 5. 15. 12. 2. Ch. II. 142. 3. Āchāra 34. 4. Of Yājñavalkya Āchārāya 34.

in the absence of the father or of a want of capacity, as there is no, reason for discarding the father who is near and fit. If there be absence of fitness, moreover, the father has to be discarded. There **Yama** : "One who does not teach, nor study, and conducts himself in acts which lead to degradation, a Guru who is immersed in such characteristics should be given up by one who has taken a vow (for study)." The Guru here is one who initiates. Hence also **Āpastamba**¹ : "(Coming) out of darkness, he indeed enters darkness, whom a man learned in the Vedas initiates; and (so does he) who without being learned in the Vedas (performs the rite of initiation): So indeed the Brâhmaṇa. As performer of the rite of initiation he shall try to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and, who is devout (in following the Vedas)." The meaning is that he, moreover, who being unlearned performs the *Upanayana*, that one also enters (the hell of) darkness. This statement of the characteristics, moreover, is with the object of pointing out that the

PAGE 34* function of a Guru is (merely) formal in the case of others than the father. Hence also **Manu**² mentions the word Guru as indicative of respect for him who obliges by imparting the revealed text : "Be it small or great, whoever favours him with (instruction in) the *S'ruti*, even him the pupil should know as his Guru, by reason of the benefit (conferred on him) by (the instruction in) the Veda." This is the meaning, by reason of the use of the word *Api*, 'even'.

As to what has been stated by **Devala**, viz. : "The (family) preceptor, father, eldest brother, and the Lord of the earth; the maternal uncle, father-in-law, the protector, mother's father, and the father's father, a member of the highest varṇa, and the paternal uncle also; among males, these are stated to be the Gurus. The mother, mother's mother, the wife of the Guru, the uterine relations of the father and of the mother also, the mother-in-law, the father's mother, the senior-most nurse, are moreover Gurus among women; thus has been stated the class of Gurus of two kinds, from the mother and the father's side", that even is intended to indicate that these are entitled to respect like the father &c. Similarly **Vyâsa** : "The mother's father, the maternal uncle; also the paternal uncle, the father-in-law, the Guru, an ancestor, the Snâtaka, and the sacrificial priest, these are entitled to respect, as also the Gurus. Mother's sister, the maternal-uncle's wife, the mother-in-law, the (sucking) nurse, the father's sister, the father's mother, the paternal uncle's wife, the Guru's wife, one should treat (these) like a mother."

1. Dh. S. I. i. 11-12.

2. Ch. II. 149.

Manu¹ also : "Towards the sister of the father as also of the mother, towards the elder sister also, one should adopt a treatment as (towards) the mother ; the mother is the highest of (all.) these."

Of the Âchârya also **Yājñavalkya**² states the characteristics : " After
5 having performed the *Upanayana*, one who imparts the Veda is declared to be the Âchârya." The meaning is that one who after performing the *Upanayana* only, profers the Veda, such a one is his Âchârya. The mention of Veda is indicative of the Kalpa Sûtras and the like others also. Hence also **Manu**³ : "After having performed the *Upanayana*, that twice-born who
10 teaches the pupil the Veda together with the Kalpa and the Rahasyas, him they call the Âchârya." 'Rahasya' i.e. the *Upaniṣhat*. Moreover, this duty of performing the *Upanayana*, in the absence of the father, should be known to be that of the eldest brother himself. "Like the father, the eldest brother should protect the younger sons ; and like a son likewise should
15 they behave towards the eldest brother under the law", thus **Manu** having extended the (mutual) relations of the father and sons to these two.

He, however, who teaches a portion of the Veda or the Ângas for a livelihood, is *Upâdhyâya*. That says **Manu**⁴ : "A portion, however, of the Veda, or the Ângas again, one who teaches for a livelihood is
20 *Upâdhyâya*⁵". *Vṛtti*, 'livelihood,' i.e. means of subsistence. Hence also **Śaṅkha** : "One who is a teacher for wages is called *Upâdhyâya*." Teaching for a price is 'teaching for wages'. So also **Viṣṇu**⁶ : "He, moreover, who teaches him for a price, him the *Upâdhyâya*." 'One should know' is the supplement.

The characteristics of a *Rtwik* have been stated by **Manu**⁷ : "The Agnyâdheya, the Pākayajñas, and the (Śrauta) sacrifices such as the Agniṣṭoma, and like others, one who performs these when invested after selection, such a one is called here the *Rtwik* (the officiating priest) of the other." Moreover, these aforestated Guru, Âchârya, *Upâdhyâya* and *Rtwik* should
30 be understood to be entitled to respect in the order of priority. So also **Yājñavalkya**⁸ : "These must be respected in the order of priority mentioned. More than these, the mother is the highest." 'Must be respected', i.e. should be honoured. 'Highest,' that is to say, must be given

PAGE 35* the greatest respect. **Devala** also : "Of all the Gurus even, five are entitled to respect ; (and) in particular,
35 one who causes birth, who gives birth, and one by whom education in the

1. Ch. II. 133.

2. Âchâra. 34.

3. Ch. II. 140.

4. Ch. II. 141.

5. Sub-teacher (Bühler).

6. Ch. XXIX. 2.

7. Ch. II. 143.

8. Âchâra. 35.

lores is given, the eldest brother also, and the husband¹ also; these five have been declared to be Gurus. Of these the first three are the highest; among these the mother is highly (to be) respected." Here Vyâsa states the reason: "After holding (the child) for ten months in the uterus², she who when overwhelmed by intense pains, with various labours and qualms delivers (it) in a fainted condition, and regards the sons even dearer than her vitals on account of affection for the sons, who will be able to repay her obligations even by hundreds of years?" The meaning is that she is entitled to the highest respect. *Nishkrtih*, '(repayment of the) obligations' i.e. indebtedness. Here S'âkhya: "The son while living can never redeem himself from his debt to the mother otherwise than (by the performance of) the *Sautrâmani*³ sacrifice." Manu⁴ also says that the mother alone is the highest: "Ten Upâdhyâyas (equal) the Âchârya; hundred Âchâryas, the father; a thousand fathers, however, is the mother, who excels highest in respectability." This, moreover, has a reference only to the fact of giving birth alone, exclusive of the performance of the sacraments &c. Otherwise, however, the father is certainly higher. So also the Purâṇa: "Two are the Gurus here for a man, the father and the mother, according to Dharma. The earth is higher still, and the mother still higher than that. Of these two even, the father is superior; since the prime importance of the seed has been declared. In the absence of the owner of the seed, the mother; in her absence, however, the ancestor."⁵

The Âchârya also is superior certainly relatively to the progenitor and the mother, as says Manu⁶: "Of the two viz. the progenitor and the one who imparts spiritual knowledge, the profferer of spirituality is superior." The profferer of spirituality, however, is the Âchârya and not the Upâdhyâya, since further on he⁶ says: "The spiritual birth of a Vipra is eternal here and after death." The meaning is that, because he causes the birth called the Upanayana for the acquisition of spirituality.

Where, however, a junior imparts knowledge to a senior, such a one also is superior; so says Viṣṇu⁷: "Towards a boy teacher or one of equal

1. भर्ता—One who gives sustenance.

2. उदर

3. सौत्रामणी—One of the seven *Haviryajñas*; see Gautama VIII. 19, and page 21 above. It is a special sacrifice in which a Brâhmana does not incur a sin by drinking liquor, vide—सौत्रामण्यां कुलाचारे ब्राह्मणः प्रपिबेत् सुराम् । अन्यत्र कामतः पत्वा पतितस्तु द्विजो भवेत् ॥

Here the Mantra is : स्वाह्वी त्वा स्वादुना तत्रा तत्रेण । अमृताममृतेन । मधुमती मधुमता । सृजामि सत्समेन । सोमोऽस्यश्चिभ्यां पच्यस्व । सरस्वत्यै पच्यस्व । इन्द्राय सुत्राणे पच्यस्व । See Taît. Br. II. vi. also Kâṇva Sâkhâ Ch. 21. The Details are given in Chapters 21, 22, 23.

4. Ch. II. 145. 5. पुर्जः—or, the elder brother. 6. Ch. II 146.

7. Ch. XXVIII. 31.

age, one should behave as towards a Guru." In this connection **Manu**¹ narrates a past incident: "The boy Kavi of the Āṅgīrasas imparted lessons to the elder ancestors, and indeed, he addressed them as 'little ones', having excelled them in knowledge. These, moved with resentment, 5 questioned the gods about that matter; the Gods also having assembled together, said to them: 'The boy has rightly addressed you,' for, indeed, one who is ignorant comes to be (regarded as) a 'child,' and one who, imparts the *Mantra* comes to be 'father'; for they call the ignorant a child, and certainly as a father him who imparts the *Mantra*; not by 10 (long) years, nor by whitened hairs, nor by wealth, nor on account of kinsmen; the Ṛṣhis have propounded this law (Dharma); he who has mastered the Vedas together with the Āṅgas is (the) great (man) among us". They did not establish it as a rule that by long years &c. is (attained) importance; but that on the other hand, one who has mastered the Vedas and Āṅgas 15 and expounds these, such a one alone is great; and hence also one should not give him offence. So says **Manu**²: "He who charges both the ears faultlessly with spiritual knowledge, that one should be regarded as the mother, that the father; to him one must on no account give offence." 'Charges' i.e. pours in faultlessly, i.e. without any fault, 20 such as wrong accents &c. **Vyāsa** also: "To the Upādhyāya, the father, as also to the mother, those who give offence in mind or by deed, their sin is indistinguishable from foeticide; there is no sinner greater than these in this world." **Manu**³: "The Āchārya, also the father, the mother also, and the elder brother, must not be insulted even when one is in distress, and by a Brāhmaṇa particularly". He, however, 25 who always does what is pleasing to the parents such a one obtains (the credit for) all kinds of Dharma. So says **Devala**: "So long as the father and the mother, these two are free from ill temper, so long should the son give up everything and should wait upon them devotedly. If the mother and the father also are well pleased with the son's good qualities, such a son 30 secures all (the merits of) Dharma by such conduct." *Vikāro*, 'distemper,' i.e. death. **Manu**⁴ also: "The trouble (and pain) which the mother and father bear at the birth of men, never shall its recompense be possible even by hundreds of years. 35 One should always do what is pleasing to them, as also to the Āchārya always; when, indeed, these three are pleased, all (kinds) of austerities

1. Ch. II. 151-154.

2. Ch. II. 144.

3. Ch. II. 225.

4. Ch. II. 227-231; 233-237.

stand accomplished. Constant service of these three is declared to be the best (form of) austerity; without a proper permission from these, one should not perform any other religious act. These themselves are indeed the three worlds, they themselves are the three Âśramas, they are the three Vedas, and they are the three (sacred) fires. The father, indeed 5 is the Gârhaspatya fire, the mother the Dakṣiṇâgni, the Guru the Âhavanîya fire; this triad of fires is most venerable. One gains this world by his devotion to the mother, while by his devotion to the father, the middle sphere; but by his constant service of the Guru, he attains the spiritual world. All duties (are deemed to) have been fulfilled 10 by him who honours these three; but (as to) one by whom these are not honoured, all performances of his remain fruitless. As long as these three are living, so long one need not perform any other act; to them alone should one always offer intensive service, being intent on what is pleasing and beneficial (to them). Without detriment to these, whatever he may perform 15 in thought, speech, or act, for the sake of the next, all that he should inform them. In these three all the performable duties of a man are (deemed to be) accomplished; this is the highest duty; any other (act) is a secondary 'duty.' 'Pâratriyam', 'for the next' i.e. for the other world. Devala also: "No deity is equal to the mother, no Guru is equal to the father; the 20 return of their obligation does not exist in any way."

Thus in the *Smṛtichandrikâ*, the detailed treatment of the **Guru &c.**

Now the Salutation,—Abhivâdanam

There, *Yâjñavalkya*¹: "Thereafter, he should respectfully salute the seniors with these words: 'Here am I, so and so.' 'Thereafter' i. e. after 25 the fire-worship. In the place of 'so and so', he should pronounce his own name. So also *Manu*²: "After the salutation, a Vipra while making his respectful obeisance to a senior, 'Here, by name so and so. I am', thus should pronounce his own name loudly," The meaning is that after the words 'I respectfully salute,' 'I am Devadatta by name,' thus he should pronounce 30 his own name. Added to this, the word *Bhoḥ* 'O', should also be pronounced. That, says **he himself**³: "The word *Bhoḥ* he should pronounce at the end of his name, during the salutation." In this way, the perform-

1. Âchâra. 26.

2. Ch. II. 122.

3. Ch. II. 124.

- ance would be thus : ' I respectfully salute, I am Devadatta by name, *Bhoḥ* (i. e. respected sir). **Āpastamba**¹ : "Stretching forward his right arm on a level with his ear, should a Brâhmana make his salute ; (holding it) on a level with his breast a Râjanya ; on a level with his middle² a Vaiśya ;
- 5 holding low a Śûdra stretching forward the joined hands." This, moreover, should be done with both hands (together), a fault having been declared for doing otherwise. So also **Viṣṇu** : "Whatever religious act may one perform from the time of his birth, all that goes fruitless by making the salutation with one hand." This also has a reference to one who is learned.
- 10 As says **he himself** : "To the pupils, a Guru should give his blessings with his hand folded in the form of a lotus ; in the (form of a) goat's head to the learned ; to the fools, with one hand." 'Hand in the form of a lotus' i. e. stretched open. **Atri** also : "With his right hand raised, one should offer salutation in an open manner ; to a man learned in the Vedas,
- 15 however, one should do with folded hands ; and by touching the feet, to the Guru."

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- When, however, many Brâhmanas are gathered together, **Manu**³ states the order of salutation : "To him from whom he receives knowledge regarding worldly affairs, or in regard to the Vedas, or in regard to the Soul, one
- 20 should offer salutation first." This, moreover, for salutation after rising, since **Āpastamba**⁴ has stated : "But to every one, after rising, should be the salutation." **Manu**⁵ also : "For indeed the vital airs of a young man mount upwards to leave his body when an elder approaches, but by rising to meet him and saluting he recovers them." Of one conducting himself in
- 25 this manner, the life &c. also increase; so says **he himself**⁶ : "He who habitually salutes and constantly pays reverence to the aged, obtains an increase of four (things) viz., (length of) life, knowledge, fame, (and) strength."

- What should be said by one who has been saluted ? that also says **Manu**⁷ himself : "(May you) be long-lived, O gentle one' thus should a *Vipra*
- 30 be addressed when offering obeisance, and the vowel 'a', at the end of his name should be pronounced with the preceding syllable being drawn out⁸ in an elongated form". The expression 'the vowel 'a' is indicative of the final vowel of the name, there being no (restrictive) rule that names must

1. Dh. S. I. 2. 5-16.

2. नयस्य—Middle i. e. stomach ; to others "on a level with his thigh."
Hardatta ; Bühler translates as 'waist.'

3. Ch. II. 117.

4. Dh. S. I. 4. 14-17.

5. Ch. II. 120.

6. Ch. II. 121. 7. Ch. II. 125.

8. To the length of three moras. (Bühler).

be ending with the vowel *a*. And therefore, the vowel 'a' *i.e.* the vowel which is at the end of the name of the person making the obeisance should be pronounced with the preceding syllable in an elongated form, and not that the syllable 'a' in the beginning of the name is stated to be at the end. 'Preceding syllable', moreover, means that of which the syllable is the preceding. **Vasiṣṭha**¹ also : "When a salute is returned, the last vowel is (to be) elongated." The meaning is, that while returning the salute, the vowel which is at the end of the name of the person making the obeisance is elongated *i.e.* is made into three *mâtrās*. Thus the performance would be in this manner. 'Long-lived may you be O gentle Devadattâ !' 5 10

Those, however, who do not know how to return the salute connected with the name, to these, one should say 'I offer obeisance'. All women also; So also **Manu**² : "Those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, to these, a wise man should say, 'It is I'; and the woman in the same manner also." 15

He, however, who does not know even the nature of returning the salute itself, such a one should not be saluted ; so says the **same author**³ : "That Vipra who does not know how to return a salute, after the salute is offered, such a one need not be saluted ; as is a *Sûdra*, even so is he." 20

He, moreover, who even though conversant, does not return the salutation and the like, a sin for him has been pointed out in the **Bhaviṣhyat Purâṇa** : "Upon a salutation having been offered he, however, who does not return the salute, or (declare) a blessing, O foremost of the Kurus such a one goes to hell certainly. He, however, who when a salutation has been offered, does not return the salute to that *Vipra*, is born a tree in a crematorium, visited by vultures and crows." **Yama** also : "Upon a salutation being offered before one, who does not return a blessing, whatever evil deed may be of him, he takes a share in that. Therefore, one knowing the law must return a salute given before; even to a *Chandâla*, one should say 'drink *Surâ*' ; in this way, the law is not broken." 25 30

The (form of) blessing also, the **Same Author** states : "A *Brâhmana*, should say 'Hail' (*swasti*) ; 'be you long lived,' a *Kṣatriya* ; 'may you prosper' a *Vaiśya* ; and 'welcome' a *Sûdra*. This, moreover, is (a rule) common for all the *Varnas*. So the **Bhaviṣhyat Purâṇa** : "A *Brâhmana* should address *swasti* to (the members of) all the *Varnas*; this is the established rule." The meaning of the word *swasti* also, states **Yama** : 35

1. Ch. XIII. 46.

2. Ch. II. 123.

3. Ch. II. 126.

"That state of happiness in all the three worlds devoid of disease or distress, and in which are posted all desires, that is technically called *swasti*."

This offering of a salutation, moreover, should be made only to the seniors in age, since **Manu**¹ has stated "While offering salutation to an elder." Hence, also, in the case of officiating priests and the like, who are juniors, although entitled to respect, **Gautama**² states an avoidance of salutation: "The official priest, the father-in-law, the paternal uncle, or the maternal uncle, who however if juniors, to these (one may) offer respect by standing; but (towards) these should not

10 be (pronounced the words of) salutation." As to what
PAGE 38* has been stated by **Vasiṣṭha**³: "One should honour an
officiating priest, a father-in-law, a paternal uncle, and
a maternal uncle, young in age, by rising and saluting them"; that too
means, that in offering respect he should address facing them, and thus has
15 a reference to addressing only. Hence also **Baudhāyana**⁴: "The officiating
priest, a father-in-law, a paternal uncle, and maternal uncle, who are younger
however, should be honoured by rising and by being addressed."

In regard to addressing also **Manu**⁵ states a rule: "One should inquire
of a Brāhmaṇa (with the word) *Kuśala*⁶; a Kṣatriya (with the word)
20 *Anāmaya*; a Vaiśya (with the word) *Kṣhema*, and a Śūdra (with the word)
Ārogya." **Āpastamba**⁷ also: "Of one younger in age or one of age, one
should inquire (with the word) *Kuśala*." 'Of age', i.e. of the same age.
This also is in reference to a *S'rotriya*, as says the **Same Author**⁸: "Never
should one pass off without addressing a *S'rotriya*; as also a woman in a
25 forest". In regard to addressing a woman, also **Manu**⁹: "A woman who,
however, is the wife of another and who is not connected by blood (relation-
ship) such a one, one should address as *bhavati*, lady, *subhage*, lucky, or
sister". Thus, it should be understood that a younger one should, like the
one of equal age, be addressed simply; and to the elder one only should obeis-
30 ance be made. Such seniority, however, by what period would happen?
Anticipating this, **Manu**¹⁰ says: "Fellow-citizens are called friends (and
equals though one be) ten years (older than the other); men practising

1. Ch. II. 122.

2. Ch. VI. 9.

3. Ch. XIII. 41.

4. Dh. S. I. ii. 46.

5. Ch. II. 127.

6. Govindarāja remarks that this rule refers to friends and relatives meeting, and not to every one who returns a salute. These words amount more or less to the same, but have a technical significance; see Kullūka. • Thus e.g. *Kuśala*, prosperous or happy *Anāmaya*, absence of disease, *Kṣhema*, welfare; and *Ārogya*.

7. Dh. S. I. 14-26.

8. Dh. S. I. 14. 30-31.

9. Ch. II. 120.

10. Ch. II. 134.

(the same) fine art (though one be) five years (older than the other) ; Śrotri-
yas, (though) three years (intervene between their ages) ; but blood relations
even (if the) difference (of age) be very small." Among the inhabitants of
the same place who are devoid of education, one becomes a friend by ten
years ; if of more than that (he is regarded as) an elder. Those who maintain
themselves by fine arts, such as professors in singing and the like arts, by five
years, one becomes a friend ; among the *S'rotriyas* studying the Vedas, by
three years, one becomes a friend ; if more than that, he is (regarded as) an
elder. Among blood relations, such as among brothers and the like, even if
(the difference in) age be very small, the elder one becomes a friend. If
more than that, respectful obeisance should be offered to him. This is the
meaning. This, moreover, has a reference to a Brâhmana.

As says **Manu**¹ : " Know well that a Brâhmana of ten years, and a
Kṣatriya of one hundred years, are (like) father and son ; but of these two
the Brâhmana (is) the father." The meaning is, that therefore the
Brâhmana alone is to be saluted. Hence also **S'âtâta** : " By the Kṣatri-
yas, desirous of prosperity, a Brâhmana should always be respectfully
saluted, bowed, and honoured by the head also. On no account, however,
should the Kṣatriyas and the rest be saluted by a Vipra, even though they
be endowed with knowledge and good actions, and be well versed in
studies." Hence also for offering obeisance to a Kṣatriya or the like, the
Same Author states a penance : " For having paid obeisance to a Kṣatriya
or a Vaiśya in what manner should a penance be made ? For having paid
obeisance to a Śūdra, the twice-born should perform a bath over the head,
and after offering obeisance a hundred times to the Brâhmanas in a proper
manner, he becomes purified ; also by making obeisance to ten and eight
Brâhmanas, he becomes purified. He should offer worship to the lotus-eyed
God, as well as to the three-eyed ; or by making obeisance to an illustrious
Brâhmana he becomes purified." Among Brâhmanas also, **Viṣṇu** states
exceptions under certain conditions in regard to obeisance. " In all
(kinds of) assemblies, at a sacrifice, as also in the Royal palaces, one should
make a bow, but should not make obeisance to a Brâhmana."

In regard to the Guru &c. **Gautama**² states a special rule even in regard
to obeisance itself : " Embracing the feet of the Guru in the morning."
Guru here is the Âchârya, as **he himself** says³ : " Like the mother and the
father, of the blood relations, of the elders, of persons venerated on account
of their learning, and their Gurus also." 'Elders,' i. e. the elder brother and
the Gurus, the Upâdhyâyas, their Gurus, mother and the like Gurus ; of

1. Ch. II. 135. 2. Ch. I. 53. 3. Ch. VI. 3.

these also, the embracing of the feet should be made ; this is the meaning. 'Embracing the feet' *i.e.* touching the feet.

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Manu¹ states the mode of that : "With crossed hands should one touch (the feet of) the Guru; with the left (hand) should be touched his left (foot), while with the right (hand), the right foot." The meaning is, that with the left and the right hands (respectively,) one should touch the left and the right foot of the Guru. Here **Pañhinasi** states a special rule. "With outstretched hands he should pay obeisance with the right (hand) to the right (foot), and with the left (hand) to the left (foot)." **Baudhâyana**² also : "Having touched the ears". 'Is the touching of the feet' is the supplement. This, moreover, should be performed in regard to the Guru's wives also, as says **Manu**³ : "Like the Guru (himself), should be treated respectfully the wives of the Gurus of the same varṇa ; those not of the same varṇa should be, however, by rising and salutation." In this manner brother's wives also should be offered obeisance. So says **he**⁴ : "The feet of the wife of a brother should be touched every day even; but the feet of the wives of blood relations should be touched on the (occasion of a) return from a journey."

In this way the rule of touching the feet having been stated generally without any particularisation, the **Same Author**⁵ states an exception under certain conditions : "The wife of a Guru, however if young, should not be honoured (by being touched) at the feet, by one who has completed twenty years, bearing in mind what is becoming and what is unbecoming." Here, the **Same Author**⁶ states the reason. "For in this world young women are able to lead astray not only the unlearned, but even the learned, and make him a slave of passion and violent emotion" Whether learned or unlearned, since the women are able to lead them astray when oppressed by amorous desires etc.; therefore. "Better that a young man should make obeisance to the young wives of teachers on the ground in accordance with the rule, saying, 'Here I am.' After (a return from) a journey by touching the feet, and every day by saluting", vide this text of **Manu**.⁷

Here, after stating the (rule about) salutation **Āpastamba**⁸ says: "Not with shoes on, or with the head wrapped up, or his hand held in, must he salute." 'With his hands held in', *i.e.* with the hands not stretched out. By **Prachetâḥ** also has it been stated : "With shoes on, however, one should avoid the

1. Ch. II. 72.

2. Ch. I. 2. 27.

3. Ch. II. 210.

4. Ch. II. 132.

5. Ch. II. 212.

6. Ch. II. 214.

7. Ch. II. 216. 17.

8. Ch. I. 14. 18. 21.

sipping of water, sleeping, ascending, saluting, or making a bow and the like." **Śaṅkha** even : "Not with a waterpot in his hand should one offer a salute, nor while going round the begging, nor with flowers or food in his hands, nor when impure, nor when repeating the prayers, nor while engaged in the performances in honour of Gods or the manes, nor while lying down." **Āpastamba**¹ also : "By one who is impure, the salutation should not be made; similarly to one who is impure, one who is impure must not return a salute ; according to the ages of their husbands, the Women." **Baudhāyana**² also : "One holding the Samidhs or a waterpot, or flowers, or cooked food in his hands must not offer a salute." So also **Āpastamba** : "A twice-born having in his hands the Samidhs, the flowers, the Kuśas, clarified butter, water, earth, cooked food, or dry rice, must not be offered a salutation ; nor similarly one who is engaged in making japa or offering an oblation." **Kātyāyana** also : "One having in his hands a garland of flowers, one who is not known, nor is closely associated, an enemy, one who is afflicted, a Yogi, one who is engaged in austerities, or a junior, (these), one must not salute." **S'âtâpata** also : "A woman who is in her menses, a murderer of her husband, a foeticide, (these), if a twice-born salutes through mistake, he becomes purified after (the interval of) a day and night. One must never offer salutation to a heretic, the degraded, a *Vrâtya*, the perpetrator of a heinous sin, a rogue, an atheist, as also the ungrateful. The foremost of the twice-born should not offer salutation to one who is running, as also one who is highly intoxicated, or likewise one who has discharged urine, one who is taking his meals, or one who is in need of sipping water. One should not salute another who is vomiting, or yawning, or engaged in cleaning the teeth, and likewise one who has his head besmeared with oil, as also one who is taking a bath." Likewise **Jamadagni** : "If one do not pronounce a bow at the sight of a Deity, or an image, or at the sight of an ascetic with three staffs, he becomes purified after (the interval of) a day and night."

Thus in the **Smṛtichandrikâ** the topic on **Salutation**.

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Occasions for showing respect. **Abhivâdana-nimittâni**

There **Yajñavalkya**³ : "On account of their education, performances, age, relation, and wealth are (persons) to be respected in their order." 'Education,' i. e. Śruti and Smṛti ; 'performances', as have been ordained ; 'age,' exceeding one's own ; 'relation,' i. e. all the kindred ; 'wealth,' i. e. money. Endowed with these, one should be understood as entitled to respect

1. Dh. S. I. 14. 22.

2. Dh. S. I. 2. 32.

3. Āchâra 116.

- in the order. The meaning is that the prior ones are of the highest importance. So also **Manu**¹ "Wealth, kindred, age, performances, and education comes the fifth; these are titles to respect; each later is of greater weight." 'Titles to respect' *i. e.* causes for being respected. More
- 5 than these *i. e.* wealth &c. Vedic knowledge is weightier, since that is the source of visible and invisible results. That says **Gautama**²: "But the knowledge of *S'ruti* is most important of all, because that is the root of *Dharma*." Endowed with these *i. e.* *Dharma* &c. even the lowest caste is entitled to respect more than the highest caste; so says **Manu**³:
- 10 "Of these five, whoever of the three *Varnas* possesses most, both in number and degree, such a one here is worthy of being honoured; a *Śūdra* even, who has entered the tenth." The last portion of the life of one hundred years is 'the tenth,' *i. e.* who has gone beyond ninety years in age. This seniority in age, moreover, is intended to include by implication, possession
- 15 of wealth etc. Hence also **Yājñavalkya**⁴: "Having these in fulness, a *Śūdra* also in old age deserves respect." Even with the absence of wealth &c., **Manu**⁵ states a reason for doing honour to some, (such as) by making a way (for them): "To a wheelman, to one who is in the tenth (decade of his life), to one diseased, to the carrier of a load, to a woman, to a *Snātaka*, to a King,
- 20 way should be given; to a bridegroom also." 'Wheelman,' *i. e.* one driving a carriage. 'Snātaka,' one who has performed the ceremony of returning⁶ back to the home from study. 'Bridegroom,' *i. e.* one (who has) set out for marriage; to these, when one meets them on a path, way should be given; *i. e.* the meaning is, that one should move away from their path. When, how-
- 25 ever, these themselves meet (each other) on the path, then the *Snātaka* and the King should be honoured by 'way being given,' so says the **Same Sage**⁷: "Among all these, if they meet at one time, a *Snātaka* and the King must be honoured." If these two themselves meet together, the *Snātaka* alone should be honoured by the King; so says **he himself**⁷: "Of the two, viz., the King and
- 30 the *Snātaka* only, the *Snātaka* alone deserves to be honoured by the King." **Yājñavalkya**⁸ also: "The aged, one loaded, the King, the *Snātaka*, a woman, the diseased, the bridegroom, and the wheelman; to these way should be given. Among these, the ruler is to be respected; and a *Snātaka* by the King." The use of the (word) aged, is indicative of a child &c. Hence

1. Ch. II. 136. 2. Ch. VI. 19-20. 3. Ch. II. 137.

4. *Āchāra*, 116. 5. Ch. II. 138.

6. समावर्तन—The ceremony when the student is about to leave the Guru's house and return home after the completion of study.

7. Ch. II. 139. 8. *Āchāra* 117.

also, in connection with the subject of way to be given, says **S'ankha** : " To the infant, the aged, those overpowered by intoxication, those whose body is weighed down by a load, a woman, the Snâtaka, the ascetics." The woman, moreover here, is to be understood to be one who is pregnant. Hence also **Baudhâyana**¹ : " To the aged, to one who is troubled by a load, to a pregnant woman, and also to a weak person, way should be given ; and to a Brâhmana, to a cow, to the king, and to one who is sightless."

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Thus in the **Smytichandrikâ**, the **Occasions for giving respect**.

Now the **Going round for Begging alms**. (**Bhikṣhâṇam**)

There **Manu**² : " Having taken a staff according to choice, having offered worship standingly to the Sun, having walked round the fire turning his right hand towards it, one should go round for begging alms according to the prescribed rules," i. e. in accordance with the *S'âstra*. In what manner is it (to be done) ? Anticipating this, says **Gautama**³ : " In the beginning, in the middle, and at the end, the word *Bhavat* ' your honour ' should be used in the order of the *Varnas* respectively." The meaning is, that in the sentences for begging the alms, in the order of the *Varnas* the word *Bhavat* should be used. So also **Manu**⁴ : " The foremost among the twice-born upon whom the Upanayana ceremony has been performed should beg alms with the word *Bhavat* in the beginning, the Kṣatriya, however, with the word *Bhavat* in the middle, while a Vaiśya with *Bhavat* as the last." Here, the construction is as follows : ' *Bhavati* (O lady) be pleased to give alms,' so a Brâhmana; ' Alms, O lady, be pleased to give,' so a Kṣatriya; ' Be pleased to give alms, O lady,' so a Vaiśya. Here **Yājñavalkya**⁵ :

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" Among blameless Brâhmanas should he carry on begging for alms for his maintenance." The whole collection of alms is the alms; with the object of obtaining that, one should go round ; this is the meaning.

This, moreover, has a reference to a Brâhmana. As says **Vyâsa** : " The Brâhmana, Kṣatriya, and Vaiśya should go round for begging alms in the houses of their own castes only, or of all the *Varnas*." Here **Manu**⁶ states a particular rule : " From the houses of those who are not deficient in (the knowledge of) Veda or (the performance of) sacrifices, and who are proficient in their own duties, the celibate student, being pure, should collect and bring the alms by begging." The **Same Author**⁷ states a restric-

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1. Jh. S. II. 3. 50. 2. Ch. II. 48. 3. Ch. II. 42. 4. Ch. II. 49.
5. Âchâra 29. 6. Ch. II. 183. 7. Ch. II. 184.



tive rule about begging : " One should not beg from the relatives of his Guru, nor from his own or his mother's blood relations." ' From the relatives of the Guru' *i. e.* from the Guru's family. As for what has been stated **by himself**¹ : " From the mother, or from the sister of the mother, 5 or of one's self, one should beg the alms for the first time ; also one who would not disrespect him," that has a reference to the begging which is part of the *Upanayana* ceremony, and thus is not contradictory to the text " one should not beg from the relations of Guru." If, however, alms are not obtained anywhere else, begging from the houses of the Guru and others 10 also is unopposed. So says **Gautama**² : " From the Âchârya, his blood relations, or the Guru, or of his own, if unobtainable elsewhere." ' Of his own,' *i. e.* of his own blood relations. Here also, the preceding one should be given up if in the houses of those mentioned subsequently, alms are obtained. Hence, this also has been stated **by himself**³ even. " Among these, 15 he shall avoid each preceding one."

Vyâsa, however, states the begging of alms in regard to the three *Varnas* : " The Brâhmaṇa, Kshatriya, and Vaiśya should go round for begging alms in the houses of their own castes only, or of all the *Varnas*." The purport is that the word 'all,' is used to indicate the three *Varnas* in 20 the present context. This rule applies upon the non-acquisition from one's own caste as stated before. So also in the **Bhaviṣhyat Purâṇa** : " Or one may go round the entire town when those mentioned before are not available avoiding the lowest, O mighty in arms ! So said the prosperous Lord." ' Lowest,' *i. e.* the Sûdra. As to what has been stated by **Manu**⁴ : " One may 25 go round the entire village, when those mentioned above are not available, being pure and restrained in speech; one should, however, avoid those under an accusation," that also should be understood to be applicable in distress when the preceding ones are not available. This also has the same import as the Purâṇa. Hence also **Viṣṇu** : " In the houses of Kshatriyas, and 30 Vaiśyas only who observe their duties and are well-behaved ; one may go round for begging alms from the four *Varnas* when an adverse time occurs."

This, moreover, should be done in the evening and the morning ; vide this text of **Âpastamba**⁵ : " In the evening, and in the morning, with a pot, 35 one should go round the begging of alms." ' Pot,' such as, a platter or the like. Hence also **Manu**⁶ states a negation of one meal : " One should always maintain himself upon alms begged ; one who has taken a vow (of

1. Ch. II. 50. 2. Ch. II. 43. 3. Ch. II. 44. 4. Ch. II. 185.

5. Dh. S. I. I. 3-25. 6. Ch. II. 188.

a celibate study) should not subsist on food obtained from one man." This rule holds when there is no adversity, as says **Yājñavalkya**¹ : " While remaining in celibacy, one should not eat (only) one (man's) food when not in distress." **Manu**² states the result for one subsisting on alms begged : " The subsistence of one who has taken a vow and maintains himself on alms begged, is declared to be equal (in merit) to fasting." **Atri** also : " Those who subsist on vegetables, or those who subsist on milk, as also those who maintain on *Yāvaka*³, all those do not deserve a sixteenth part of the merit of those who subsist on alms begged. If one drinks for twelve years the *Yāvaka* along with cow's urine, red like heated gold, that may come to be equal to the alms begged." *Yāvaka* is the gruel prepared of barley.

Nor should it be stated that by reason of a result being declared, the subsistence on the begging of alms is not a restrictive rule ; for **Manu**⁴ has stated a penance for not observing it : " For not going out for begging alms, or not having kindled the fire with sticks for seven days, and when not unwell, one should perform the penance for the *Avakīrṇi*.⁵" **Āpastamba**⁶, however, states that alms when begged should not be refused, and so says : " Of the women who refuse alms, a devout student takes away (from them the merits acquired by) sacrifices, charitable gifts, by burnt offerings, children, cattle, highest religious merit, and the best edibles. Therefore, indeed, to the group of celibate students going round (for alms), one should not give a refusal." This, moreover, has a reference to the celibate student who has taken a vow for the study of Veda, Yoga &c. Hence also **Manu**⁷ : " And alms also should be given to a celibate student who begs for them, in accordance with the ordained rule." 'In accordance with ordained rule'—by this expression a negation is stated for him who is without it. Hence also **Vasiṣṭha**⁸ : " Wherein the twice-born are without a vow and do not study the Veda, such a village the King shall punish ; for it feeds robbers."

In regard to the (mode of) doling out the alms, says **Manu**⁷ : " The alms which have been doled out by the hand, as also salt, as also spices, the consumer (on that account) is reduced to a state of impurity, and the offerer does not go to heaven."

1. Āchāra 32. 2. Ch. II. 188. 3. Barley penance. 4. Ch. II. 187.

5. अवकीर्णी—a Celibate student who during the period of the vow has swerved from it. See Yāj. III. 280 Eng. tr. p. 1875. II. 12-15.

6. D. S. I. I. 3. 26. 7. Not found in the published editions. 8. Ch. III. 4.

- As much alms only should be taken as may be necessary, since otherwise a sin has been stated ; that says the **Same Author**¹ : " More than what is necessary just for eating, not even a little, should one beg as alms ; one becomes guilty of the sin of theft by wilfully taking more. Having taken
 5 *Madhukarî*, one who bestows it on Brâhmanas, such a one goes to terrible hell; and the consumer also acquires the sin ; therefore, never on any account should one bring excessive alms." *Madhukarî* i.e. alms begged. By using the word ' wilfully ' (it is intended that), for unintentionally taking more, there is no sin. Hence also **Âpastamba**² states a rule upon acquiring a
 10 larger (quantity) : " One should leave no residue ; when he is unable (to consume all), he should bury (it) in the ground ; or throw into the water ; or should offer to the Âchârya ; or should give to a Śûdra under protection³". *Antardhine*, ' under protection,' i.e. to the slave of the Âchârya. Nor, moreover, should it be supposed that by the word *Uchchhṣhta*, ' leavings,'
 15 is indicated what is impure, since a gift of it has been prohibited by **Manu**⁴ in the text : " Never should one give what he leaves (at meals)."

- Having thus collected and brought in the alms, one should inform the Guru and then eat. To that effect also **Manu**⁵ : " Having collected as much food as is required, and having announced it without guile to the Guru,
 20 he should eat, turning his face towards the east, and having purified himself by sipping water." When the Guru is, moreover, not near, one should announce it to his wife &c. So says **Gautama**⁶ : " When (he is) not near, (then) to his wife, son, or to the co-students." ' Co-students ' i.e. those Ś'rotriyas who are studying along with him. So, moreover, **Âpastamba**⁷ :
 25 " When the Guru is out on a journey, to the group of the Âchâryas. If these be on a long journey, then to the other Ś'rotriyas also." Thereafter, with the permission of the Guru one should eat. So also **Hârîta** : " The alms, after being duly held under observation, and the fire having been turned round the same, and after being pointed out to the Sun &c. (when it
 30 becomes) equal to nectar, by eating with his face turned towards the East, the celibate student secures the attainment of the Brahma." **Yâjñavalkya**⁸ : " After having performed the duties of the Fire sacrifice, he may eat under the permission of the Guru, and preceded by the act of *apôṣana*, one should eat, with speech restrained, honouring the food, and without finding fault."

1. Not found in the printed Edition.

2. Dh. S. I. 3. 37-41.

3. अन्तर्धिने—अन्तर्धी दासः. From the context, it appears to be that of the आचार्य. The meaning is that one may give it to the Śûdra slave of the आचार्य. *Haradatta*.

4. Ch. II. 56.

5. Ch. II. 51.

6. Ch. II. 46.

7. Dh. S. I. I. 3. 33-34.

8. Âchâra 31.

'Act of *Apošana*,' such as repeating the Mantra *Amṛtopastaraṇamasi*, (O nectar-like water, you are the bed receptacle); doing that first, one should eat. 'Honouring' *i.e.* paying respect. So also *Manu*¹: "One should always worship his food, and without finding fault. Food that is worshipped always gives strength and manly vigour; but what is eaten without a proper respect being shown, destroys both these." 'Without finding fault' *i.e.* without reviling. *Gautama*² also: "In the evening and in the morning he should eat his food, after blessing it and not grumbling at it." 5

By mentioning 'in the evening and the morning', he states a prohibition for eating in the middle of the day. Hence also *Manu*³: 10

PAGE 43* "In the evening time and the morning time, for persons of the twice-born castes, eating has been ordained by the Śruti; one should not take meals in the middle period; the command is equal to that in regard to the Perpetual Fire." By the expression 'Equal to that of the Perpetual Fire,' he says that eating at the two periods is necessary. So also *Śruti*⁴: "Therefore, one should eat in the evening and the morning time only." Hence also *Vasistha*⁵: "Eight mouthfuls are the meal for an ascetic; sixteen that of a hermit; but thirty-two that of a householder; and an unlimited quantity that of a student." *Āpastamba*⁶ also: "One who has maintained the consecrated fire, a draught bull, and a student, these three can accomplish (their task) only if they eat; they cannot do without eating." It should not be supposed that by the use of the word 'unlimited,' excessive eating is meant. Since *Paithinasi* (says): "At the proper time, food should be eaten first, small and quickly, one should eat little after the liquids." *Manu*⁷: "Nor should one indulge in over-eating; nor should one go anywhere without having purified himself. Prejudicial to health, to long life, and to (the attainment of) heaven is excessive eating; it prevents (the acquisition of) spiritual merit, is odious among men; therefore, one ought to avoid it, carefully." 20 25

Likewise the *Same Author*⁸ states the rule as to the direction for the eater: "One enjoys long life who eats with his face turned towards the east; fame, when turned to the South; prosperity, when turned to the West, and (the fruit of) truthfulness, when turned to the North." The food which is advantageous for long life is 'Long life'; the meaning is that one should eat it with his face turned towards the east. Thus it comes to have 30 35

1. Ch. II. 54-55.

2. Ch. IX. 59.

3. Not found in the published edition.

4. Taittirīya

5. Ch. VI. 20.

6. Dh. II. 9-13.

7. Ch. II. 56-57.

8. Ch. II. 52.

been stated that one desirous of long life, should eat with his face turned towards the east. In the same way, that which is advantageous to prosperity is 'fame,' one should eat with his face turned towards the South ; one desiring prosperity, with his face turned towards the West ; *ṛtam* is truth ; one desiring that, should eat with his face turned to the North. **Hārīta** also : " With his face turned towards the East, should eat one who is desirous of long life ; one desiring fame, with his face towards the South ; one desirous of prosperity, with the face turned towards the West." As to what has been stated by **Manu**¹ : " What he eats with his head wrapped up, what he eats with his face turned towards the South, what he eats with shoes on, that indeed goes to the Rākṣhasas ;" that is in reference to a Śrāddha ; that being stated in connection with (the rules of) its performance.

Here **Hārīta** states the rules as to the vessels : " In a metal (pot) or an earthen (pot), one may eat." Moreover, the same should one himself wash carefully, so says **Āpastamba**² : " After one has eaten, he himself shall clean his dish."

It has been stated that one should always subsist on alms ; To this **Yājñavalkya**³ states an exception at times : " A Brāhmaṇa may at his pleasure eat at a Śrāddha, (if) without breaking the vow." ' Without breaking' *i.e.* avoiding wine, meat &c., as that, moreover, has been prohibited for a celibate student. Hence also **Manu**⁴ : " What has been prohibited, must not be consumed ; wine and meat always." Of the wine, however, there is no sin for one who has been involuntarily drawn to it. So says **Vasiṣṭha** : " Wine when involuntarily taken in the *Vājasaneyaka*, does not involve sin." As for what has been stated by **Viṣṇu** : " Avoidance of salted and stale things at a Śrāddha", that has a reference to what was not asked for. Hence also **Manu** : " One may, at his pleasure, eat when requested ; his vow is not violated."

Thus in the **Smṛtichandrikā** the Going round for Begging alms.

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Now the Duties of the Initiated—**Upanītaharmāḥ**

There **Samvarta** : " In the morning time, one should offer the *Sandhyā* worship when the constellations are visible ; and the evening *Sandhyā* when the Sun is on, and has half gone down setting. During the First *Sandhyā* the celibate student should make the *Japa* while standing, and

1. Ch. III. 338.

3. Āchāra .32.

2. Dh. Ś. I. 3. 36.

4. Not found.

with a concentrated mind ; the evening Sandhyâ, he should make the *Japa* sitting and with an uninitiated mind. Thereafter the

PAGE 44* intelligent student should make the fire worship ; and after that, he should study the Veda (attentively)

gazing at the Guru's face. In the evening, as also in the morning, the celibate student should go out for alms ; with bent attention he should report it to the Guru, and should eat with and face turned to the east restrained in speech, and pure." **Manu**¹ also : " Always, after having bathed and purified (himself), one should offer water libations to the Gods, sages, and the manes ; should offer worship to the Deity and the Sandhyâ worship also." In this connection **Dakṣha** : " The morning and midday bathing is for the hermit and the householder ; for an ascetic has been stated at the three periods of worship ; once, however, for a celibate student ". Here **Viṣṇu**² states a special rule. " Like a³ stick, the immersion (into the water) ". By (the use of the expression). ' Like a stick, ' (it is meant that) cleaning of the body should not be done. Hence says **Āpastamba**⁴ : " On should not sport in water, while bathing."

Here, moreover, those special duties, such as the offering of fuel into the fire and the like, are to be performed until the *Samāvartana*, so says **Manu**⁵ : " A twice-born for whom the *Upanayana* has been performed, should (daily) offer fuel to the sacred fire, go round begging for alms, sleep on the ground, and do what is beneficial to his teacher, until the *Samāvartana*." This, moreover, is intended as inclusive by implication of others also of the same caste. Hence also **Purāṇa** : " A celibate student should always put on the girdle, the hide, the staff and the sacred thread ; as also the loin-cloth and water string." **Yama** : " The staff, the *Kamaṇḍalu*, the Veda, the *Mauñj* cord likewise, one should hold one, the Celibate student's vow, and subsisting on begged food, one should dwell in the Guru." *Veda i. e.* a handful of *Darbha* grass. ' In the Guru ' *i. e.* in the house of the Guru. While residing there, **Vyâsa** describes such duties (as are prescribed). " Sleeping on the ground below he should get up before, (while) in the house of the Guru ; again, duties moreover, are to be performed by a pupil originally or by a *Dâsa*, must be performed ; and having completed all that, one should stand behind ; a humble servant, ready

1. Ch. II. 176.

2 Dh. S. XXVIII. 5.

3. दंडवत्—Just as a stick when thrown into the water rushes in and out swiftly, similarly should be the immersion of a student into the water. No time is to be wasted in diversion.

4. Dh. S. I. 2. 30.

5. Ch. II. 108.

- for doing everything, and expert in (the performance of) all duties. When he has not eaten, one should not eat; when he has not drunk, one should not drink ; while he is standing, one should not sit; nor when he is not sleeping, should he sleep then." **Yājñavalkya**¹ also : " He should also wait
 5 upon the preceptor with the object of learning the Veda, and (should) be attentive ; and also when invited, he should study. Whatever he may have obtained, he should offer it to him." **Hārīta** also : " Thereafter, the bringing in of the water-jar, the *Kuśa* grass, flowers, the sacred fuel, and roots ; securing the ground and smearing it, doing bodily service, he should
 10 follow him with devotion while walking, standing, sleeping or sitting. Nor should he wish for the flowers cast off by him, nor his bed, seat, or sandals." **Āpastamba**² also : "One should obey his teacher except in acts which cause³ degradation ." **Baudhāyana**⁴ also : "Never disobeying the words of the teacher, excepting (when involving) sin." **Yama** also : " Entirely
 15 devoted to the Guru, never independent, one should get up before (while) in the house of the Guru ; always sleeping on the ground, having obtained mastery over his passions, stomach, sleep, idle tendencies, anger, and over his own self ; from day to day declaring his readiness for service, and intensively devoted to the service of the Guru and the Gods." ' Service of
 20 the Guru,' i. e. worship of the Guru. **Śaṅkha** states its result : " Not by bathing nor by oblation to the fire, nor by the worship of the fire, does a celibate student go to heaven ; he goes (to heaven) by worshipping the Guru." **Manu**⁵ also states another rule : " Low should be his bed and seat always (when) near the Guru ; and within sight of the Guru he should
 25 not sit carelessly at ease." This, moreover, has a reference to other than cows &c. In those cases, sitting on the same seat having been ordained.

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- That states **Manu**⁶ : " He may sit with his Guru in a carriage drawn by oxen, horses, camels, on a terrace, on a bed of grass
 30 or leaves, on a mat, as also on a rock, on a wooden bench, or in a boat." **Viṣṇu** also⁷ : " One should not be in the same seat with him, excepting on a rock, a wooden seat, a board, or a conveyance." Likewise, a censure and the like of the Guru (by others) must not be listened to. So also **Manu**⁸ : " Wherever a censure even slander of the Guru is

1. Āchāra. 26-27.

2. Dh. S. I 1. 2-19.

3. अन्यत्र पतनीयेभ्यः—These have been detailed further on in I. 7. 21 9-11 स्तौयमानि शस्त्रं पुरुषवधो ब्रह्मोज्झं, गर्भशानं and many other acts.

4. Dh. S. I. 23.

5. Ch. II. 198.

6. Ch. II. 204.

7. Ch. XXVIII. 27-28.

8. Ch. II. 200.

about, there he must cover his ears, or go to another place." Discussion of an existing fault is censure ; stating as a fault which (in reality) does not exist, is slander. Nor, moreover, must censure &c. be indulged in by himself even. As says **he himself**¹ : " By censuring, he becomes an ass, while a dog by defaming him ; one who lives on the (Guru's) subsistence becomes a worm, and the envious becomes an insect (in the next birth)." One who subsists on the Guru's wealth without his permission, is ' one who lives on his subsistence.' **Hārīta** also : " A Guru is the great bestower of the elixir. He who disrespects him, the *Brahma* burns him, and he is born in the lower species. A *ṛk.* or half *ṛk.* or even a syllable, one from whom one takes these, such a one is permanently (to be respected as) a Guru.' Moreover, the name even of the Guru and like others must not be mentioned. So a **Smṛti** : " The Âchārya, as also his son and his wife, a Guru duly installed, the father, as also the forefathers, the mother and the mother's brother likewise ; a benefactor, a learned man, the father-in-law, and an ascetic, also a learned man, one should never address by name, as also the mother's sister." Where, moreover, using the name is necessary, then one should express, along with *Upādhyāya* or a like word. To that effect is **Gautama**² : " The name and gotra of a guru, one should pronounce most respectfully." ' Most respectfully ' *i. e.* with respect. Hence also **Manu**³ : " One should not pronounce even his mere name in his absence ; nor should one imitate his gait, speech, and movements." Likewise, Service should also be rendered to the guru's wife and others ; and so says **Viśvāmitra** : " To his wife and son also, as also to the religiously disposed elders, one should always render service, salute, and devotion also." **Nārada**⁴ also : " As long as knowledge is being received, the pupil should devoutly offer service to the guru, the same should be his attitude towards the guru's wife and towards the guru's son likewise."

Sumantu also states a rule for the celibate student : " Maintaining the student's vow, austerities, begging alms, at both the twilight periods the worship of the fire, studying the Vedas, and devout attention to the guru ; this is the rule of conduct for a celibate student." Here, by the word ' austerities ' are expressed the restrictive rules for a celibate student. To that effect also **Āpastamba**⁵ : " In (regard to the) observance of rules, the word austerity (must be understood to apply). If these are trans-

1. Ch. IV. 201.

2. Ch. II. 28.

3. Ch. II. 199.

4. Ch. V. 8.

5. Dh. S. I. 2. 5, 1-2.

- gressed, study¹ drives out the knowledge of the Veda acquired already.” The import is that, therefore the observance of the restrictive rules is extremely necessary. Hence also **Manu**²: “A celibate student, however, who resides with his guru, must observe the following restrictive³ rules, 5 duly controlling all his organs in order to increase his spiritual merit. Indeed, if one among all the organs slips away (from control), thereby one’s wisdom slips away from him, even as the water (flows) through the (one hole) at the base of a (water-carrier’s) skin.” These, moreover, have been stated by **Yājñavalkya**⁴: “Honey, meat, anointment, leavings, harsh- 10 ness, women, harming animals, sight of the Sun, coarseness, and slander, and like such, he should avoid.” ‘Honey,’ i. e. that made by the bees. ‘Meat,’ even of a goat &c. should be avoided. This, moreover, should be understood when he is free from disease. Otherwise, however, under medical advice, honey, meat &c. after (it is) partaken by the guru, one 15 may consume. So also **Vasiṣṭha**⁵: “If he fall ill, he may at his pleasure eat as medicine, anything which is left after the guru has eaten.” ‘Fall ill,’ experience illness; ‘anointment,’ such as, of the limbs with oil &c. as also of the eyes with collyrium. This also otherwise than when under medical advice, as 20 medicine does not destroy a vow. To that effect is a **Smṛti**: “These eight do not destroy a vow, viz. water, root, fruit, milk, oblation to the fire, a Brāhmaṇa’s wish, the word of a guru, and medicine.” ‘Leavings,’ excepting that of the guru, one should avoid. So also **Vasiṣṭha**⁶: “Leavings of food eaten by other than a guru must not be eaten.” By the expression 25 ‘other than a guru must not be eaten,’ he says that leavings from a guru’s meals may be eaten. Hence also **Āpastamba**⁷: “The residue of food left by the father, or by the eldest brother may be eaten.”

- It should not be supposed from the text “The Āchārya is the highest among the gurus; some say the mother,” in which the mother also has been 30 stated to be a guru, that the residue of food eaten by her also should be eaten; as a special definition of a guru has been given in the **Text**⁸: “He is (called) the Guru who, after performing (all) the ceremonies, gives him the Veda.” Therefore it should be realized that there the use of the word

1. The full text is as follows : तदतिक्रमे विद्याकर्म निःस्रवति ब्रह्मसहापत्यदेतस्मात् । see Haradatta’s comment upon this (p. 11).

2. Ch. II. 175. 99.

3. As detailed further on in Ch. II. 176-200.

4. Āchāra 33.

5. Ch. XXIII. 9.

6. Ch. XIV. 20.

7. Dh. S. I. I. 4-11.

8. of Yājñavalkya I. 34.

Guru is formal. Hence also **Manu**¹ : " Like the Guru should be respected the savarnâ wives of the Gurus". Hence also in the **Text**² : " Towards his wife and sons also similarly." **Gautama** having made an extension of the duties towards the Guru, mentions an exception regarding eating of the leavings of food in the **Text**³ : " But (must) not eat their leavings, attend them while bathing, assist them at their toilet wash their feet, shampoo them, nor embrace their feet." 'Toilet,' *i. e.* ornamenting ; 'shampooing,' *i. e.* rubbing the body. Thus having reached a general rule regarding the eating of the leavings by the Guru, **Āpastamba**⁴ states an exception on some occasions : " Upon a breach of the rules of *Dharma*, one should not eat." 5
The meaning is that the leavings of a father who has committed a breach of the rules of *Dharma* should not be eaten. 'Harshness' *i. e.* rude words ; that also should be avoided. In sequence of the avoidables, says **Gautama**⁵ : 10
" Harsh words." 'Sight of the sun,' *i. e.* gazing at the Sun. So also **Manu**⁶ : " On no account must he gaze at the Sun when rising or setting, nor when eclipsed or reflected in water, nor when the Sun stands in the middle of the sky." 'Eclipsed,' *i. e.* enveloped by *Râhu*. 'Coarseness,' *i. e.* false speech. 'Slander,' *i. e.* defaming others. The use of the word *Ādi*, 'and like such,' is intended as inclusive by extension of other restrictive rules also. Hence also **Gautama**⁷ : " He shall avoid honey, meat, 20
perfumes, garlands, sleep in the day-time, ointment, collyrium, a conveyance, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing on musical instruments, bathing, cleaning the teeth, elation, dancing, singing, calumny, (and) terror." 'Perfume,' such as sandal &c. the prohibition of that is as for enjoyment, and not what has remained after (offering to) the deity. To that effect is a **Smṛti** : " What remains after (offering to) the deity alone should a celibate student take." Similarly should be observed in regard to garlands. 'Conveyance', such as a palanquin and the like. 'Garrulity,' excessive prating, 'Playing on musical instruments', such as beating the drum and the like 'Bathing' for enjoyment ; as a daily (bath) has been ordained. 'Terror', for another. **Manu**⁸ 30
also : " Let him abstain from honey, meat, perfumes, garlands, juices, women, acidulated things, and from doing injury to living beings. From anointing the body, applying collyrium to the eyes, putting on shoes and an umbrella, sensual desire, anger, covetousness, dancing, singing, and playing on instruments; (from) gambling, idle disputes, backbiting, and 35

1. Ch. II. 210.

2. Ch. II. 31.

3. Ch. II. 32.

4. Dh. S. I. 4. 12.

5. Ch. II. 25.

6. Ch. II. 37

7. Ch. II. 19.

8. Ch. II. 177-179.

lying, in regard to woman also looking at or touching them, and from hurting others". 'Juices,' such as the sugar-cane juice and the like. Although honey is also a juice, its separate mention is with the object of declaring the heaviness of the penance. The sight and touch of women, however, should be avoided only of her in regard to whom there is an apprehension of a sexual intercourse; the meaning is that as in other cases the avoidance is not practicable. Hence also in continuation of things, 'For one to avoid,' says **Gautama**¹: "(Not) to gaze at women and to touch women for fear of a sexual intercourse."

10 Likewise the **Same Author**² states other restrictive rules: "Within the sight of the Guru covering the throat, crossing the legs, reclining and stretching out the feet, spitting, laughing, yawning, cracking the joints of the fingers." Here also this is in continuation of things one should avoid; 'covering the throat,' *i. e.* encircling the throat with a cloth and the like; 'cross-egging,' *i. e.* tying cloth round the middle of the knees &c. 15 'Reclining,' *i. e.* resting against a partition wall &c. 'Yawning,' *i. e.* gaping. 'Cracking' such as smiting the arms. 'Laughing' is well known. There, moreover, if avoidance be impossible, then it should be done after covering the mouth.

20 So says **Āpastamba**³: "He shall not smile. If he smiles, he shall smile covering (the mouth); so says a Brāhmaṇa. He shall not touch a woman with his mouth; nor shall he desire her in his heart; nor should he touch her without a (proper) reason." Again **Āpastamba**⁴: "After 25 having made a donation, one must not boast of it. After having done (anything), one must not (even) remember it. Self-praise is extremely censurable, and so one should avoid it." **Hārīta**⁵ also: "One should avoid the horse, elephant, chariot, climbing up a sacred tree on a raised spot. collection of fruit, moving about at twilight times, swimming in the great 30 rivers or sea and such other things which are contrary (to the vow)." **Āpastamba**⁶ also: "With women, talking as much as may be necessary for the purpose; forgiving, quiet, restrained, modest, steady of purpose." **Viṣṇu** also: "A celibate student should avoid prepared salt." 'Prepared salt' *i. e.* saline salt, **Manu**⁷ also: "The Sun must never set or rise 35 in the village while he is (asleep); if the Sun should rise or set while he

1. Ch. II. 22. 15.

2. Ch. II. 20. 14-15.

3. Dh. S. I. 7. 6-10.

4. Dh. S. I. 7. 22-24.

5. The reading of this text in *Aparārka* is as follows:

हयगजयथेत्यवृक्षविशेषमरिहणफलचयनसंधिसर्पणकृपावरोहणमहानद्यर्णवप्रतरणमहासाहसानि वर्जयेत् ।

6. Dh. S. I. 3. 16-21.

7. Ch. II. 219, 21.

is sleeping, and if he do not perform the penance, he becomes affected by a great sin." He may either shave his head, or wear his hair in braids, or have a lock on the crown of his head;" vide this text of **Gautama**¹; "May have a close shave, or may wear a braid." **Kâtyâyana** also: "A celibate student may have a shave over the top of his head, until the time of the ceremonial bath; but until the crumbling of the body, if there be no celibate's vow." This is intended for the followers of the *Chhandogas* (Sâmaveda). To that effect is the statement of Bharata in the **Viṣṇu Purāṇa**: "These celibate students singing the *Sâma* hymns with their top hairs cut, and with their recently sprung teeth shine like the *Kuśas* and *Kâśas*."

It has been stated by **Gautama**²: "One should sleep on the ground." There **Yama** states a special rule: "Sitting on a cot, as also sleeping thereon, should one avoid, and the cleaning of the teeth. One should sleep alone, and only on the *Kuśa* grass; and one should never cause the emission of the semen on any account." **Manu**³ also: "He should always sleep alone, and on no account should he cause an emission of the semen; if he purposely cause an emission of the semen, he (thereby) destroys his vow (of celibacy)." 'Vow,' i.e. of a celibate student. For an involuntary emission, an expiation only; there is no loss of the vow. So says **he himself**⁴: "A twice-born celibate student having an involuntary emission of the semen in a dream, should bathe, offer worship to the Sun, and repeat thrice the *ṛk*⁵: 'Again let my strength return to me.'"

Thus in the **Smtichandrikâ** the Duties of the Initiated.

Now the Praise of the Veda, Veda-Praśamsâ.

There **Manu**⁶: "The four *Varnas*, the three worlds, the four orders, the past, the present, and the future are all severally made known from the Veda." **Yājñavalkya**⁷ also: "Of sacrifices, austerities, and also good works, the Vedas alone are the highest means of benefaction for the twice-born." Among the acts such as a sacrifice and the like, the study of the Vedas

1. Ch. III. 21.

2. Ch. III. 21.

3. Ch. II. 18.

4. Ch. II. 181.

5. See Taittirīya Āraṇyaka I. 30. Ānandāsrama No. 36, pages 109-110. The three *ṛks* are as under

ॐ नमो मै त्विन्द्रियम् । पुनरायुः पुनर्मगः । पुनर्ब्रह्मणमैतु मा । पुनर्द्रविणमैतु मा ॥ १ ॥

यन्मे रेतः पृथिवीमस्कात् । यदेषधीरप्यरसखड्गपः । इदं तत्पुनराददे । दिवायुक्ताय वचसे ॥ २ ॥

यन्मे रेतः प्रसिच्यते । यन्म आज्ञायते पुनः । तेन मामवृत्तं कुरु । तेन सुप्रजसं कुरु ॥ ३ ॥

6. Ch. XII, 97.

7. Āchâra. 40

- alone is the best *i. e.* likely to yield good results ; as that is like the austerity. So also **Manu**¹: "Let a Brâhmana who desires to perform austerities, constantly repeat the Veda ; for the study of the Veda is declared (to be) in this world the highest austerity for a Brâhmana. Verily, that
- 5 twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability." The meaning is that he
- PAGE 48* who daily studies the Veda according to his capacity, such a one is deemed to be practising austerities of the
- 10 highest order up to the extremities of his nails. The word *ha* means it is well known; 'wearing a garland'; *i. e.* although he puts on a garland, *i. e.* in short, acts in contradiction to the restrictive rules. **Vyâsa** also: "From nowhere else can *Dharma* be known ; it came out from the Veda itself ; therefore by all means one who desires *Dharma*, must resort to
- 15 the Veda." 'One who desires *Dharma*' *i. e.* who desires to have knowledge of the *Dharma*. Hence also **Manu**²: "Of the sages, gods, and men, the Veda is the eternal eye." The **Same Author**³ describes the fruit of the Veda also: "As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul
- 20 which arises from (evil) acts." Likewise, the **Same Author**⁴ demonstrates the fruitlessness of all the acts of one who is devoid of Veda: "As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brâhmana useless who is devoid of *Rks*." **Vasiṣṭha**⁵ also: "Alike are an elephant
- 25 made of wood, a beast made of leather, and a Brâhmana ignorant of the Veda ; those three have nothing but the name (of their kind)." The meaning is, that as an elephant prepared of wood and the like does not become fit for fighting and such other acts, similarly one who does not study the Vedas is unfit for his own duties. Hence also, such a one does not
- 30 become a Brâhmana ; so says the **Same Author**⁶: "One who is devoid of a *Rk* cannot be (called) a Brâhmana, nor one who lives by trade, nor one who carries on cultivation, nor he who executes a Śûdra's commands, nor one who steals, nor one who makes a living by the practice of medicine." **Manu**⁷ also: "A twice-born man who, not having studied the Veda, makes
- 35 exertions elsewhere, such a one, even while living, falls to the condition of a Śûdra together with his descendants." The import is that hence the first

1. Ch. II. 166-167.

3. Ch. XII. 101.

5. Ch. III. 11.

2. Ch. XII 94.

4. Ch. II. 158.

6. Ch. III. 3.

7. Ch. II. 168.

act must begin with the study of the Veda. Hence also **Saṅkha** : "Never without studying the Veda, should one study another lore, excepting the *Vedāṅgas* and the *Smṛtis*." The meaning is, that the study of the *Āṅgas* &c. even, is for the purpose of knowing its meaning. So also **Hārīta** : "The Veda is the lore for a *Brāhmaṇa* ; for a proper understanding of it, the *Āṅgas*." 5

Thus the Praise of the Veda.

Now the Praise of Learning : *Śrutaprasāṃsā*.

There **Laghu Vyāsa** : "A wise man should not remain content with merely reciting the Veda ; one who ends by merely repeating, suffers like a cow in mud." In the *Nirukta*¹ also : "He is like an immobile pillar bearing the burden, who after studying the Veda, does not properly know the meaning." **Laghu Vyāsa** : "The entire study of the Veda and also of the *Dharma S'āstra*, by one who does not know the meaning, is like the pounding of chaff. Just as a beast carrying a burden does not obtain its fruit, so a twice-born who is ignorant of the meaning does not enjoy the fruit of the Veda." The meaning is that he does not reap the fruit of the Vedic performance. 10 15

Hence also, the **Same Author** states that he is like a *Śūdra* : "That *Brāhmaṇa* who after studying the Veda, does not contemplate the meaning of the Veda, such a one is like a *Śūdra* together with his descendants ; he never obtains respectability." Hence also the **Same** 20

PAGE 49* **Author** says that these should not be honoured even in speech also : "Those of the twice-born who are always absorbed in merely repeating (the Veda) without the meaning are just like beasts ; a wise man should not do honour to them even in speech." Hence, the import is that, for one who has studied the Veda, the contemplation of its meaning is necessary. Hence also **Dakṣha** : "Acceptance of the Veda in the first place, contemplation, study, repetition, and imparting it to the pupils ; thus five-fold is the study of the Veda." 'Contemplation,' i. e., contemplation of the meaning of the Veda. **Laghu Vyāsa** : "That study of the Vedas which is without the meaning does not become (of use) either in this or in the next world, while the meaning, even if (it be only) by itself, is calculated to give him a lift." The import is, what then, when it is cumulative ? That says the **Same Author** : "As knowledge and performance conjointly have been stated to be intended for absolution, so is the study conjointly with the meaning ; and not (singly) alone. The study of the Veda 25 30 35

conjointly together with the meaning, even if little, is superior even in the case of all the four *Varnas*, to mere study by the twice-born."

- Manu**¹ states the result for one knowing the meaning of the Vedas :
 "In whatever order (a man) who knows the true meaning of the science may be, he becomes even while abiding in this world fit for union with Brâhmaṇa." **Hârîta** also : "The twice-born knowing the meaning of the *Mantras*, by repeating, offering oblations, and likewise teaching, obtains the heavenly world; while, the hell for the reverse." In the **Nirukta**² also : "One who knows the meaning enjoys all the blessings, and goes to heaven with (all) the sins blown off by knowledge." **Manu**³, however, states the Śāstras which should be studied : "One should daily pour over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are religiously beneficial, and likewise over the Nigamas which explain the Veda." In the **Purâṇa** : "The science of religion, however, must be properly known, the science of words likewise also ; the Purâṇas, and the histories, and similarly such as are (known as) narratives ; and the lives of great men should be listened to every day."

Thus in the **Smṛtichandrikâ**, praise of the meaning of *Sruti*.

Now the Rules relating to the study of the Vedas-*Adhyayanavidhim*.

- Manu**⁴ : "By means of particular austerities of various sorts, as also by means of vows directed in the commandments, the Veda in its entirety together with the esoteric portion must be mastered by the twice-born." 'Together with the esoteric portion,' i. e. the *Upanishads*. 'Mastered,' i. e. studied. To that effect is the **Śruti**⁵ : "The Vedas must be studied."
 "That *S'âkhâ* or Branch in which the three ancestors such as the father and the rest, were given the education, should be known as one's own *S'âkhâ*; by that should one have his performances done." In short one should study the Branch or *S'âkhâ* which has descended in one's own hereditary line. Hence also **Vasiṣṭha**⁶ : "Those in whose families the Vedas together with the supplements is hereditary, one should observe the performances in accordance with that *S'âkhâ*, and the study of that *S'âkhâ* likewise." The import is that by studying any other *S'âkhâ* one becomes (guilty as) a traitor to his *S'âkhâ*. (*S'âkhâranda*).
 PAGE 50* Since says the **Same Author** : "Even though in the same Veda, one who resorts to another by abandoning

1. Ch. XII. 102.

2. Ch. I. 1.

3. Ch. IV. 19.

4. Ch. II. 165.

4. Taitti īya Āraṇyaka, *Sahasai*. Ānandâśrama-No. 36 p. 144.

6. Ch. VI. 43.

his own *S'ākhā*, such a one is declared a *S'ākhāraṇḍa*." The **Same Author** mentions his sin also : "One who gives up his own *S'ākhā* and betakes to another, by reason of his studying another *S'ākhā* he becomes a *S'ākhāraṇḍa*. Having abandoned one's own *S'ākhā*, he who follows another *S'ākhā*, he becomes the extirpator of his family and goes to the *Raurava* hell". One by whom has been discarded one's own *S'ākhā*, by such a one is (deemed to be) discarded the highest *Brahma* ; he should indeed be known or a deserter of *Brahma* ; he is perpetually censured by good men." **Laugākṣhi** also : "He who giving up his own *S'ākhā*, betakes to another *S'ākhā*, such a one should be excluded like a *S'ūdra* from (all performances of) oblations to the Gods and to the manes by the donors." By this it has been stated, without abandoning one's own *S'ākhā* the study of another *S'ākhā* is unobjectionable. Hence also **Vasiṣṭha** : "After having studied one's own *S'ākhā*, thereafter should one repeat another *S'ākhā*." Likewise the **Same Author** states another rule also : "With the sacraments of which-ever *S'ākhā* a *Brāhmaṇa* may have been consecrated, one should do the study of that *S'ākhā* ; by that he does not become degraded." He, however, who discarding the performances of his own *S'ākhā*, performs what is stated in another *S'ākhā*, such a one also becomes (guilty as) *S'ākhāraṇḍa* ; so says **Vasiṣṭha** : "On no account should a wise man perform an act stated in another *S'ākhā* ; one acting according to what is stated in another *Śākhā* is declared to be a *S'ākhāraṇḍa*." The **Saṅgrahakāra**, however, declares a sin even for such a one : "One who after giving up what is stated in one's own *S'ākhā*, performs according to what is prescribed in another *S'ākhā* (thus) regarding the *ṛṣhi* as not authoritative, such a one sinks in pitch-dark hell."

Kātyāyana : "One who after discarding his own *S'ākhā*, wishes to perform according to another *S'ākhā*, the action of such an evil-witted person becomes fruitless." By this (text) also, it is known that without abandoning the acts according to one's own *S'ākhā*, resorting to acts stated in another *S'ākhā* is uncontradictory. That also has been stated by the **Same Author** : "What has not been prescribed in one's own *S'ākhā* and has been stated in another and is uncontradictory, that should be performed, by the learned men, like the performance in regard to the (consecration and maintenance of the) perpetual fire and the like."

Now **Manu**² states in regard to the commencement of study : "Know that the three imperishable *Mahāvyaḥrtis* preceded by the syllable *Om*, as also the three-footed *Sāvitrī* are the mouth of the *Brahman*." *Om Bhūr-*

1. शाखारंडः—a traitor to his *Śākhā*, as bad as an apostate.

2. Ch. II. 81.

- Bhurvâh-suvah*, these three are the *Mahavyâhrtis*; *Tat Savituh* is the *Sâvitri*¹; of the Brahman, the mouth *i.e.* the beginning; this is the meaning. **Gautama**¹, however, states, that five *Vyâhrtis* should be used; so he says: "The *Vyâhrtis* preceded by *Om*, five (in number), ending with *Satyam*². This, moreover, should be understood for every day. So also **Samvarta**: "The *Pranava*³ should first be used, the *Vyâhrtis* thereafter; of the *Sâvitri* also the recital subsequently, and then should one perform the matter in hand." 'Matter in hand,' *i.e.* the one to be commenced. The pronouncing of the *Pranava* also should be understood to be after the restraining of breath three times; as says **Manu**⁴: "Seated on *Kuśa* (blades) with point to the east, purified by the *Pavitra*⁵, and sanctified by the restraints of breath three times, thereafter he becomes worthy for pronouncing *Om*." 'With points to the east,' *i.e.* with their ends turned towards the east. *Pavitra* is the purifier. It has been stated by **Gautama**⁶: "The touching of the vital airs with *darbhās*." The vital airs are stated to be the organs of sense such as the eye and the others. The meaning is that one should touch these. The restraints of breath also are stated by the **Same Author**⁷: "The restraints of breath are three of fifteen *Mâtrās*⁸." 'Restraint of breath' *i.e.* holding up the breath; that is to say, remaining without breathing out. The time required for pronouncing a short vowel is *Mâtrā*. By the expression 'fifteen *Mâtrās*' has been stated an exception to the text 'together with the *Vyâhrtis*, and together with the *Pranava*."

- This pronouncing of the *Pranava*, moreover, may be done after the study even; So says **Manu**⁹: "A Brâhmaṇa should pronounce the syllable *Om* at the beginning and at the end always; if made without pronouncing the *Om* in the beginning, it (the lesson) slips away, and if not after, it fades away."

The **Same Author**¹⁰ states another rule also: "At the beginning and at the end also of the Veda, both, the feet of the Guru should be clasped."

1. Ch. I. 52.

2. Five *vyâhrtis* mentioned in the *vyâhrti-sâma* are, Bhûh, Bhuvah, Svah, Satyam, Puruṣah, the Satyam occupying the 4th place. Haradatta.

3. *i.e.* the letter *Om*, made up of *a* (अ), *u* (उ), *m* (म्).

4. Ch. II. 75.

5. पवित्र—The ring made of the *Kuśa* grass turned in a particular manner. It is always worn at the commencement of all rituals before the "प्राणायाम. पवित्रपाणिः प्राणायामः"

6. Ch. I. 49.

7. Ch. I. 50.

8. मात्रा—The space of time equal to a वृट्का *i.e.*, one fourth of a क्षण or (4/5 of a second) one-half of लव्—*i.e.* sixth part of a twinkling.

9. Ch. II. 74.

10. Ch. II. 71.

'Clasping the feet' means offering respectful salutation. As says **Āṅgirāḥ** : "When the time for Vedic study has arrived, as also at the discharge, a respectful salutation should be made to the Guru; if he was abroad, after he had returned."

Gautama¹, however, states a rule as to the direction for the student. 5
 "The pupil shall sit down to the right, turning his face towards the east or towards the north." **Manu**² also : "When about to begin the study (of the Veda), after he has sipped water in accordance with the Śāstra, he should be given instruction, with his face turned towards the north and when he has made the *Brahmāṇjali*, put on a light dress, and has his organs under 10
 control." By the expression 'when about to begin the study,' (it is indicated that) this sipping of water is part of the Vedic study. The **Same Author**³ also explains the *Brahmāṇjali* : "By joining both hands, one should study (the Veda); this, indeed, is declared the *Brahmāṇjali*." Here, **Samvarta** states a special rule : "Thereafter, one should study the 15
 Veda, looking at the Guru's face; the two hands, however, should be joined together, being placed on the two knees." By the expression 'looking at the Guru's face,' it is indicated that the study must be made through the mouth of the Guru. Hence also **Nārada** : "What has been studied by a (mere) dependence upon the book, and was not studied near the Guru, 20
 does not shine in an assembly, just like a woman's foetus (conceived) from a paramour." In the presence of the Guru also, with his permission should be studied, since otherwise a fault has been declared. That says **Laghu Vyāsa** : "That twice-born man who does not receive a *ṛk*, or half a *ṛk*, or a quarter, or even a syllable from another, such a one being contaminated 25
 with (the offence of) the theft of *Brahma*, becomes consigned to hell."

Likewise, one should also not study in the presence of a Śūdra; so says the **Same Author** : "Whatever Vedic study has been made on non-study days, as also what (was studied) in the presence of a Śūdra, as also on account of a donation, that has been declared to 30
 be for the hell." **Manu**⁴ also : "One should not study in an indistinct manner, nor when a Śūdra is near, nor at the end of the night, when one is exhausted should one sleep again after having once studied the Veda." 'Indistinct,' *i. e.* without the (intonation of) syllables, accents &c. 'At the end of the night', *i. e.* at the last portion of 35
 the night, after having studied the Veda, although one feels exhausted, one should not sleep again. This is the meaning. So also **Gautama**⁵ : "Nor,

1. Ch. I. 55

2. Ch. II. 70.

3. Ch. II. 71.

4. Ch. IV. 99.

5. Ch. IX. 28.

moreover, after having studied at the last portion of the night, should one retire to rest." **Hārīta** also : "Having woken up at the Brāhma period, and revived the Vedic study, one should not retire to rest."

- Nārada**, states a sin in a study without (regard to the rules about)
- 5 syllables, accents &c. : "He, however, who studies (in a manner) devoid of meaning, without accents and (proper) intonation, being cremated in the *R̥k*, *Yajus* and *Sāma*, goes into lower species. One, however, who carries on the study of the Vedas with the hand and by properly utilising the accents and the intonations, being sanctified
- 10 by the *R̥k*, *Yajus* and *Sāma*, such a one goes to the region of Brāhma." This fruit of the study of the Veda &c. is for one only for whom the sacraments of Garbhādhāna and the like have been performed, and not for any other; so says **Laghu Vyāsa** : "By the twice-born for whom the sacraments have been performed should be made the study
- 15 of the Vedas; to one who has been purified will the fruit accrue; otherwise it would be fruitless."

- The **Same Author** also states other rules even : "By the celibate students putting on the girdle, the hide, and the staff, and conducting themselves in the way of the god, should the entire Veda be acquired subsisting on alms begged,
- 20 wholly devoted to the service of the Guru; the vow should be carried on according to rules by the twice-born right up to the end." Service i.e. personal attendance, after **Manu**¹ states the result : "As by digging, the digger reaches water, in the same manner, does one with intensive service acquire the knowledge

- 25 resting in the Guru." **Nārada** states the means for acquiring knowledge : "One who is afraid of debt as of a serpent, or satiety as of hell, of women as of female demons, such a one acquires knowledge. The big ant-hill which is created by insects with tiny particles of dust, in such a case it is not the power of strength, but steady effort is the cause. Slowly the learning,
- 30 slowly the riches, and slowly the mountain should one attain." 'Satiety,' i. e. contentment. So also, the **Same Author** states the causes of impediments : "Gambling, desire to serve the book (merely), intensive attachment for dramas, women, drowsiness, sleep, are the six impediments to study." 'Desire to serve' i. e. desire to hear. 'Drowsiness' i. e. idleness. Rather than (a study) without these rules thus stated, an absolute
- 35 absence of study is preferable; so says **Laghu Vyāsa** : "One knowing the *Dharma* may study according to the way stated, even a quarter of a *r̥k*.; but not on any account the four Vedas without (compliance with) the rules."

Preferable is a resort to silence than the destruction of the Veda in this way; by the destructive confusion of the Veda, a Brāhmaṇa goes to hell, face downwards." Yama mentions the characteristics of the destroyer of Veda as stated in Vidyâ: "That twice-born who out of a desire for wealth imparts this (learning), as also who repeats it without (compliance with) the rules, and also on non-study days, wise men call such a one the destroyer of the Veda." Here Yājñavalkya¹: "The grateful, non-hating, intelligent, pure, healthy, non-envious, should be taught according to Dharma; (also) the honest, capable, kindred, one who would bestow knowledge and wealth." 'Capable', i. e. for service; 'kindred' i. e. cognate; 'one who would bestow knowledge' i. e. capable of imparting learning; 'who would bestow wealth', i. e. one who would give money without any previous agreement; according to the law these should be taught. 'Grateful', i. e. one who remembers obligations conferred; 'non-hating' i. e. unharmed; 'intelligent', i. e. possessing a retentive mind; 'pure', i. e. restrained; 'healthy', i. e. undiseased; 'non-envious', i. e. one who without exposing the fault of other men, habitually exhibits the merits; 'honest' i. e. of (good character); 'capable' i. e. in doing service; *Āptaḥ*², straight i. e. undeceitful; *svaḥ*, 'own' i. e. kindred; *arthadaḥ*, capable of bestowing rich wealth; these 'according to the Law' i. e. without infringement of the rules of Dharma, should be taught.

It may be said, indeed the statement there that one who is capable of bestowing wealth should be taught is not consistent, since among the secondary sins have been stated³: "from a paid teacher taking instructions, as also teaching the Vedas for a fee." (The answer is) Not so; teaching with an agreement for wages only has been prohibited; the other is uncontradicted as it is connected with one's means of subsistence. Hence also Manu⁴: "Where merit and wealth are not (obtained) nor service of the kind⁵, there knowledge should not be declared, just as good seed in barren soil." Yama also: "Where there is no source of Dharma, nor do service or wealth result, one should die with the knowledge; it should not be scattered on barren soil." One who imparts knowledge should also be taught; so says Manu⁶: "The son of the Āchārya, one who desires to do service, one who imparts knowledge, one who is devoted to Dharma, one who is pure, a kindred, one capable, one who bestows wealth,

1. Āchāra, 28.

2. Another reading is साधुशक्तौतस्वार्थदा धर्मतस्त्वमे.

3. Yājñavalkya III. 235.

4. Ch. II. 112.

5. दृष्ट्वा तद्विधा i. e. अध्ययनादुत्पत्त्या । महति महती स्वल्पे स्वल्पा । मेवातिथिः ।

6. Ch. II. 109.

and one's relative; these ten should be taught according to Dharma " 'Capable', *i.e.* is able to receive learning; 'imparts knowledge' *i.e.* one who bestows learning. **Nārada** also: "By service of the Guru is knowledge (obtained), or by abundant wealth; or by knowledge is knowledge 5 (obtained); it is not obtained by (any) fourth (mode)."

By saying that these should be taught, it is stated that the envious and the like should not be taught. Hence also **Vasiṣṭha**¹: "Sacred learning approached a Brāhmaṇa (and said to him) 'Preserve me; I am thy valuable treasure; do not reveal me to a scorner, nor to the crooked, nor to one who 10 is not restrained, so that I may remain powerful. Him only whom you know to be pure, not infatuated, intelligent, and endowed with the vow of celibate studentship, who will not offend thee in any way, you may reveal me, as to a keeper of treasure 'O Brahman!'"

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15 "Valuable treasure" *i.e.* a deposit. **Viṣṇu** also: "Without (a proper) examination, one should not officiate at a sacrifice, nor teach, nor initiate." In regard to teaching, **Yama** states a special rule: "Always after getting up in the morning, and after first cleaning the teeth, having had a bath and having offered oblations into the fire, a man should carry 20 on the education of the pupils." **Āpastamba**² also: "He shall avoid teaching whilst he is lying in bed; nor shall he teach (while) in that bed in which he sleeps." **Manu**³ also: "To him who is about to begin study the Guru always unwearied should say 'O recite'; (and when he says) 'May (you) have rest,' (the pupil) should retire." 'Should retire' *i.e.* he should stop 25 studying. He, moreover, who does not study with undiverted attention, such a one should be reproached and punished; so says **Gautama**⁴: "The punishment for the pupil shall not be corporal." 'Not corporal' *i.e.* without beating. The use of the word pupil is indicative of any other also who has incurred punishment, such as the wife and the like. Hence also **Manu**⁵: 30 "The wife, son, slave, pupil and the uterine brother who have been found to have committed a fault, may be punished with a rope or a split bamboo." This, moreover, should be understood (to be applicable) when he has found himself unable to restrain by censure &c. Hence also **Gautama**⁶: "If unable (by any other mode), (he may correct) with a thin rope or a thin split bamboo." 'Beating' is the supplement. That 35 moreover, should not be done on the head. So says **Manu**⁷: "On the back

1. Ch. II. 8-9. see also Manu & Viṣṇu II. 114.

2. Dh. S. I. 32. 3-4.

3. Ch. II. 73.

4. Ch. II. 42.

5. Ch. VIII. 299.

6. Ch. II. 43.

7. Ch. VIII. 300.

part of the body, never on any account on the best part; one, however, who strikes otherwise than this shall incur the (same) guilt (as) of a thief." He, moreover, who beats with the hand &c. such a one should be punished by the king. So says **Gautama**¹ : " One striking with any other (means) shall be punished by the king."

He, moreover, who does not impart learning to one who asks for it, for such a one **Vasishtha**² states a sin : " Indeed, one who having acquired knowledge, does not impart it to one who asks for it, such a one becomes (guilty as) a destroyer of merit." **Yama** also : " If after a year's residence, the Guru do not impart knowledge to the pupil, the Guru takes the (sin of) evil actions of the resident pupil." This, moreover, has a reference to other than a Śūdra pupil ; for him, the study of the Veda has been prohibited. So also **Āpastamba**³ : " For those other than the Śūdra, and other than those who have committed bad actions, (are ordained) the study of the Veda, the kindling of the sacred fire ; and their words are productive of results⁴."

This study, moreover, must be made from a Brāhmaṇa only, he alone having the authority to expound (learning). So also **Manu**⁵ : " The three Varnas of the twice-born classes may study in conformity to their own duties ; of these the Brāhmaṇas shall impart instructions, not the other two ; that is (the) established (rule)." This in times other than adverse ; as during adverse times, learning even from a Kshatriya &c. has been stated. So says the **Same Author**⁶ : " From one not a Brāhmaṇa, learning (the Veda) in times of distress has been ordained (to be allowed) ; and following after and service of the Guru also during the (period of) instruction ". There, following after him is itself the service of the Guru. That even should be done (only) as long as the education continues ; this is the meaning. **Gautama**⁷ also : " The rule for (times of) distress (is) that a Brāhmaṇa may study under one who is not a Brāhmaṇa ; following after (is) the service of Guru ; after the completion (of the course), Brāhmaṇa is the Guru." The use of the word knowledge is inclusive by implication of other things, such as jewels and the like. Hence also **Devala** : " Jewels, water, women, learning, Dharma, purity, good advice, and also various arts, may be acquired from everywhere." **Manu**⁸ also : " He who possesses faith may acquire pure learning from a man of lower caste even ; from the

1. Ch. II. 50.

2. Not in the printed Edition.

3. Dh. S. I. i. 6.

4. i. e. in this and the next world.

5. Ch. X. 1.

6. Ch. II. 241.

7. Ch. VII. 1-3.

8. Ch. II. 238-239.

lowest even, the highest Dharma, and a jewel of a woman even, from a base family." 'Highest Dharma' i.e. the learning concerning (supreme) knowledge.

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- " Even from poison nectar may be taken, even from a child good
5 advice, even from an impurity, gold." Likewise, the **Same Author**¹ states the, fruit of learning : " Austerity and sacred learning, are the best means by which a Brâhmana secures supreme bliss; by austerities he destroys sin, by sacred learning he secures freedom from death," **Devala** also : "Learning, wealth, and austerities are the three resplendent lights of incorporated
10 beings; what is best here as well as in the other world, is accomplished by these three. By learning, spotless lustre; by the abandonment of wealth, the rise of happiness; by austerities, pure eminence, does a man obtain by (means of) these three." **Yama** states the fruit of imparting learning : "Equal to ten thousand bullocks fit to be yoked, being appropriated for a
15 proper person is (the donation of a) damsel and of learning also". **Brhaspati** also : " A cow is equal to a thousand (coins); a young bull to ten cows; a conveyance is equal to ten young bulls; equal to ten conveyances is a horse ; equal to ten horses is a damsel, and the donation of land also is equal to it; there exists nothing higher than the donation of land; (but)
20 the imparting of learning is (even) superior to it." **Manu**² also : " Of all the donations viz., of water, food, cow, land, clothes, cessamum, gold, and ghee, imparting of learning is far superior." **Samvarta** also : " By imparting learning, being mentally elevated, one obtains eminence in the region of Siva."

25

Thus in the **Smrtichandrikâ** the Law about Study.

Now the Rite Preparatory to study—**Upâkarana**.

- There **Yâjñavalkya**³ : " Of the *Adhyâyas*, the *Upâkarma* on the *S'râvani* or by the *S'râvana*, or the *Hasta* ; but if the herbs have appeared, by the fifth of *S'râvana*." Those which are studied and repeated are *Adhyâyas*
30 i. e. the *Vedas* ; of these, the performance called the *Upâkarma*, should be done on the full-moon day of (the month of) *S'râvana*, or by the constellation of *S'râvana* ; or with the conjunction of the constellation *Hasta* on the fifth (day), if herbs have appeared. To that effect also **Asvalâyana**⁴ ; " Now hereafter the *Upâkarana* of the Vedic study ; at the appearance of
35 herbs, by (the constellation of) *S'râvana*, or on the fifth (of the month)

1. Ch. XII. 104.

2. Ch. IV. 233.

3. Āchāra, 142. See pp. 347-352 and notes Vol. II. (1) Collections.

4. Gr. S. III. 5, 1-3.

of *S'râvana* with the constellation of *Hasta*". When, however, in the month of *S'râvana* herbs do not appear, then on the *Proṣṭhapadi* should be done. Hence also **Śaunaka**: "That during the rains; so they say." What occurs during the period of showers is 'during the rains.' **Vasiṣṭha**¹ also :
 "Now, therefore, the *Upâkarma* of the Veda (to be performed) 5
 on the full-moon day of *S'râvana* or on the *Praṣṭhapadi*."
Praṣṭhapadi i. e. the full-moon day of Bhâdrapada. There, in regard to the constellation of *S'râvana*, **Vyâsa** states a special rule : "That rite, which is (performed) by the *S'râvana* when in conjunction with *Uttarâ-ṣhâdâ*, by it the study of the Vedas made for a year perishes, verily, in a 10
 moment. The rite which is to be performed by *S'râvana* should be performed in conjunction with *Dhanishṭhâ*, that rite known as *Upâkarma*, one may know as fruitful." **Baudhâyana**² : "Having
 performed the *Upâkarma* on the full moon day of
S'râvana or of *Āṣhâdha*, they should perform the 15
Utsarjana on *Taiṣhyâ* or *Mâghi* full-moon day." *Taiṣhi* i. e. the full-moon day of the *Tiṣhya*³ month. Thus having commenced with the preparatory rite of the Vedic hymns, thereafter in the two fortnights also, one may study for four and half months. So also **Manu**⁴ : "On the full moon day of (the month of) *S'râvana*, or of the *Proṣṭhapadi*, having per- 20
 formed the *Upâkarma* according to the prescribed rites, a Brâhmana shall diligently carry on the study of the Vedas for four months and a half." **Vasiṣṭha**⁵ however holds that one may study for five and half months, and so says : "For four months and a half, or five months and a half." This study, moreover, is not inconsistent for a householder even, hence also 25
 in continuation of the clause 'should study' (proceeds) **S'aunaka** : "One who has returned from the study, after the manner of the celibate student according to rules; others who are about to have a wife; so (say) some." 'Others', i. e. other celibates.

Thus in the *Smṛtichandrikâ* the topic of *Upâkarma*.

Now the Giving up (of the study)—*Utsarjana*.

There, **Manu**⁶ : "On the full-moon day of the *Paṇṣha* month, the twice-born may perform the *Utsarga* of the Vedas, outside (the town); or when the first day of the bright half of *Mâgha* has arrived." On the first day of the bright half, 'on the first day of the dark half' also; it may 35
 be connected with either. There, when the *Upâkarma* is made on the full-

1. Ch. XIII. 1.

2. Dh. S. I. 51. 43.

3. i. e. *Paṇṣha*.

4. Ch. IV. 59.

5. Ch. XIII. 5.

6. Ch. IV. 96

moon day in *S'râvana*, the *Utsarjana* for it should be in the first part of first day of the bright half of the month of *Pausha*; as the Same Author has said that the other may carry on the study for four months and a half upto the month of *Mâgha*. *Âpastamba*¹, however, states the *Utsarjana* on the full moon day in the *Taishya* month : " On the full moon of the month of *Taishya* or under the constellation of *Rohinî*, he shall leave off (reading the Veda)." The *Rohinî* also should be accepted of the same (month). So also *Yâjñavalkya*². " Of the month of *Pausha*, on the *Rohinî* constellation, or on the eighth day, at a watery place, one should perform the *Utsarjana* of the *Chhandas*, outside (the town) according to rules." Here *Purâṇa* : " In the *Upâkarma* as also at the *Utsarjana*, assembling together at the proper time, and after having prepared the *R̥shis* with the *Darbhas*, a *Brâhmaṇa* should offer water libations thereafter." In this way after the *Utsarjana*, one should study the *Chhandas* thereafter in the bright half, and the *Vedângas* one should study in the dark half. To that effect *Manu*³ : " Afterwards, one may diligently recite the *Chhandas* (*Vedas*) during the bright halves, and all the *Vedângas* he may properly recite during the dark half." *Vasishṭha*⁴ also : " Thereafter, during the bright halves he may carry on the study (of the *Vedas*), and if he desires (of) the *Vedângas*." By the expression 'at his desire,' he says that the study of the *anigas* on non-study days is not contradictory (to the rules). Hence also *Manu*⁵ : " In regard to the (study of the) supplementary treatises of the Veda, as also in regard to the daily recitals of the Veda, there need be no interruption on non-study days ; likewise, in regard to the mantras for burnt oblations." ' Supplementary of the *Vedas*, ' i. e. the *Anigas* ; ' daily recitals of the Veda, ' such as (at) the *Brahmayajña*. These two performances are with the object of maintaining the uninterruptedness of the (recitals of the) *Vedas* ; so says. *Kâtyâyana* : " The *Upâkarma* together with the *Utsarjana* which is performed by the twice-born every year, by that is brought about the fixation (in memory) of the *Vedas*. Whatever performance is made by the twice-born with the *Chhandas* which have been preserved (in memory) uninterruptedly, even if done sportingly, brings a successful accomplishment thereof to them."

Thus in the *Smṛtichandrikâ* the *Utsarjana*.

1. Dh. S. I. 9. 2

4. Ch. XIII. 6-7

2. Âchâra, 143

5. Ch. II. 165

3. Ch. IV. 98

103.VI.100.1

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Now the occasions for Non-study—Anadhyâyâh.*

There, **Manu**¹: "When lightning, thunder, and rain (are observed together) or when large fiery meteors fall on all sides, the recitation (of the Vedas), must be interrupted until the same hour, (so) said Manu." 5
 'Thunder,' *i. e.* the roar of the clouds; 'during these' *i. e.* lightning &c. at each (occurrence); 'until the same hour' *i. e.* commencing from the time of the cause, the next day until the same hour; for such a period (shall be) the non-study; this is the meaning. Moreover, these three occurrences of lightning &c. should be understood (to be the interrupting causes) at the twilight-time otherwise than during the rainy season: "Moreover, when one perceives these (phenomenon) all together (in the twilight) after the sacred fires have been made to blaze, then one must know the recitation of the Veda to be forbidden; and also when clouds make an appearance out of season²." 'To blazing,' *i. e.* flourishing; by that the twilight time is intended here. Out of season, *i. e.* at a period other than the rainy season. 10

Now in continuation of the topic of out of season, says **Gautama**³: "Likewise when it thunders, and rains and lightning (flashes) after the fires have become visible (in the twilight)". In the case of meteors, however, always until the same hour. So **Âpastamba**⁴: "Upon the fall of a meteor, or of a fire, at whatever time these events happen, the recitation of all sacred lores must be interrupted from that hour until the same hour next day." Upon the occasion of a fire **Manu**⁵ also: "When the village is infested by robbers, and when an alarm has been raised by fire, one should regard that as (a cause for) an interruption of the Vedic study until the same hour next day; as also upon extraordinary occurrences". 'Extraordinary occurrence, such as a shower of blood and the like. So to that effect also **Vasishtha**⁶: "When showers of stones, blood, or sand (fall), until that time next day". When, however, all the three, such as lightning &c. fall simultaneously, then for three days should the study of the Vedas be stopped. In continuation of (the rule regarding, three nights',) (interruption) **Gautama**⁷ says: "When rain, thunder, and lightning (are observed simultaneously)." This also should be understood as referring to other than the rainy season; as says **Âpastamba**⁸: "Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days; (or) until the ground is dry; so (according) some; if one or two (occur), 20 25 30 35

* See Smṛtimuktâphala pp. 35-40

1. Ch. IV. 103

2. Manu Ch. IV. 104

3. Ch. XVI. 23

4. Dh. S. I. 3. 11. 30

5. Ch. IV. 118

6. Ch. XIII. 35

7. Ch. XVI. 41

8. D. Sh. I. 3. 11. 27-29

- (the interruption shall be) from that time until the same hour next day.”
- Bhâradvâja** also : “When lightning flashes out and rain showers in a wrong season, there shall be no study of the Vedas in the village from the hour of the occurrence until the same hour next day; but, for three nights, when
- 5 it is accompanied by lightning and thunder.” When, however, during the rainy season itself in the evening there is roar of thunder, then the interruption of study shall be as long as the light (lasts). To that effect **Manu**¹. “When, however, lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the
- 10 light (of the Sun or stars is visible); if the remaining (two occur), (then), in the night as at daytime ” In the morning twilight, if the signs occur, ‘as long as the light’ *i. e.* as long as there is the Sun, so long only will be the interruption of the study, is the sense of ‘at day’. In the other (period), however, as long as the luminaries (last), so long only. In the
- 15 remaining season, as the non-study would be during daytime, so during the night also. This is the meaning. **Hârîta**, however, states a special rule in case of thunder : “ If the thunder occurs at the evening twilight, one should not study during the night; but, if the thunder be in the morning twilight, for the day and night (shall be the stoppage)”. **Âpastamba**²
- 20 also : “ One shall not study during the day, nor in the following evening; if it thunders in the second part of the third watch of the night after the first half of the night has passed, as some (say); also where there is an obstruction for the cows (to go out).” The meaning is, that when in the small portion³ of the latter part of the night there is thunder *i. e.* roaring, on
- 25 that account there shall be no study for the day together with the following evening. Violent winds⁴ in the sky and thelike occurrences even during the rains are a cause for suspension of study for twenty-four⁵ hours; so says **Manu**⁶ : “ On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a
- 30 halo, one should know that there are causes for suspension of studies for

1. Ch. IV. 106

2. Dh. S. I. 3. 9. 22-25. The full text of the sūtra 22 is as follows:

उपव्युषं यावता वा कृष्णौ रोहिणीमिति शम्याप्रासाद्विजानीयादेतस्मिन्काले विद्योतमाने सप्रदोषमहरनध्यायः ॥

3. दृष्टेऽल्परात्रे-रात्रेस्तृतीयभागः सर्वोऽपररात्रः । तस्य त्रेधा विभक्तस्याद्योऽंशो महारात्रः अन्योऽंशो दृष्टेः ।
हरदत्तः

4. निर्वात. A violent gust of wind; hurricane. The noise of contending winds (vapours) etc. in the sky.

वायुना निहतो वायुर्गगनाच्च पतत्यधः । प्रचंडघोरनिर्बोधो निर्वात इति कथ्यते ॥

5. आकालिक—From the hour of the commencement of the occurrence till that hour next day, *i. e.* for 24 hours.

6. Ch. IV. 105

twenty-four hours, even (if these occurred) in the (rainy) season." *Nirghâta* is a peculiar sound in the firmament; 'lights of heaven being surrounded', *i. e.* the circling halo round the Sun and the Moon. *Āpastamba*¹, however, states a suspension of study for twenty-four hours on the occasion of an encircling (of the Sun or the Moon): "At twilight, when there is thunder, a hurricane, an earthquake, a fall of meteors; or when one has finished the Vedas, as also when one has completed the study of the *Āranyakas*, for a day and night." 'Day and night' *i. e.* for the entire day together with the night. As to what has been stated by *Yama*²:

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"Upon the appearance of the rainbow, as also at the fall of meteors, there shall be no study for three nights; likewise on an earthquake," that should be understood (to be applicable) when the meteors and the lightning fall simultaneously. Hence also *Vasiṣṭha*³, "On the simultaneous fall of meteors and lightning, for three nights."

Here *Manu*⁴: "(Study on) the New moon day destroys the Guru; the fourteenth day, the pupil; the eighth and the full moon days destroy the Vedic knowledge⁵; therefore these, one should avoid." Here, moreover, the abstention from study is to be understood to be for a day and night. Hence also in connection with the (non-study for) day and night says *Yājñavalkya*⁶: "On the fifteenth, on the fourteenth, on the eighth day, on the impurity on account of *Râhu*, upon the junctions of the seasons, or after having feasted at a *S'râddha*, as also after having accepted a donation." 'Impurity on account of *Râhu*,' *i. e.* on an eclipse of the Sun or of the Moon; 'junction of the seasons', *i. e.* on the junction days *e. g.* the first days of the vernal and other seasons. So the remark of *Hanumâna* in the *Râmâyana*⁷: "Naturally of a frail frame, and reduced on account of separation from him, she was reduced to nothing, just like the learning of one habituated to recitals on the first day." *Hârîta* also: "On the first days, on the fourteenth, on the eighth, and on the two *parva* days, on the night when the next is a non-study day, one should on no account carry on the study of the Vadas."

1. The text cited here as of *Āpastamba* is not found in the *Āpastamba Sâtra*.

The text is exactly from *Yājñavalkya's Āchârâdhyâya* verse 145. The passage in *Āpastamba* in regard to *परिवेष* is I. 3. 11. 31. and runs thus:

अथ चापतौ सूर्याचन्द्रमसोः परिवेष इन्द्रधनुः प्रतिस्वर्गमस्त्यश्च वाने पूतीगन्धे नीहारे च सर्वेष्वेतेषु तावन्तं कालम् ॥

3. Ch. XIII. 37

4. Ch. IV. 114.

5. *Brahma*.

6. *Āchâra*, 146.

7. See *Sundara Kânda* 15

In another *Smṛti* : " In the evening time, however, on the thirteenth, one should not study, as also on the first days."

- At a *S'râddha* i.e. relating to *S'râddha*. The meaning is that after eating it or accepting a donation at it there should be non-study for a day and night. So also *Vasiṣṭha*¹ : " Be it fruit or water or sesamum, or food, or whatever else be at a *S'râddha*, having accepted it, he should abstain from Vedic study; for, it has been declared in a *Smṛti* that ' the hand of a Brâhmana is his month.' " This, moreover, has a reference to any other than the *Ekoddiṣṭa*², as for that, a three nights, has been ordained. To that effect, moreover, *Manu*³ : " Having accepted an invitation for the *Ekoddiṣṭa* (*Śrâddha*), a learned Brâhmana shall not recite the Vedas for three days, or on an impurity of the king or of the Râhu." *Ketana* i. e. invitation. In regard to the appearance of Râhu, *Śaṅkha* also : " On the appearance of Râhu, on the falling of Indra's thundrebolt, as also when the Āchârya is dead, three nights." *Gautama*⁴, however, states those lasting for twenty-four hours : " For the fall of a thunderbolt, an earthquake, an eclipse, and the fall of meteors, until the same time next day." In this way on the occasion of an eclipse, an option should be understood either for three nights or for a night and day. *Yājñavalkya*⁵ also states a period of three nights, upon the death of the Āchârya : " Three days of non-study upon the demise of a pupil, a *Rtvik*, a *Guru*, or a *Bandhu*." *Guru* means the Āchârya, not the Principal; for him a ten days' having been ordained. Hence also *Bândhavas* also should be taken to be those who are *Sapindas*. *Vasiṣṭha*⁶, however, in the case of a pupil, a *Rtvik* even, states for a day and nights : " If the Āchârya's son, pupil, or wife die, for a day and night; so also, in regard to the *Rtvik*, and kindred relations". ' Kindred relations, such as the maternal uncle and the rest. Similarly should be observed in regard to co-students also. Hence also in continuation of (causes for a non-study) for a day and night, says *Gobhila*. " When a co-student has died, as also when the Lord of one's own land."

In regard to the *Upâkarma* and the *Utsarjana*, however, should be understood to be for three nights. Hence also in the enumeration of (non-

1. Ch. XIII. 16

2. एकोद्दिष्ट The śrâddha which is offered to one only. एकमेवोद्दिश्य दीयते इति. The *Śrâddhas* which are offered from the day of death up to the performance of the *Sapindi*, are all *Ekoddiṣṭas*. That which is performed on the eleventh day of death is called महेकोद्दिष्ट. See *Yājñavalkya* Āchâra, Verse 251, 256.

3. Ch. IV. 110

4. Ch. XVI. 22

5. Āchâra 144

6. Ch. XIII. 40

studies for) three days **Yājñavalkya**¹ : "After the *Upākarma*, and also at the *Utsarga*, and similarly when a *S'rotriya* of his own *S'ākhā* (dies)." **Manu**², however, has stated an option for a day and a half, for a day, and also for three nights : "According to the *S'āsira* one should perform the *Utsarga* of the *Chhandas* outside (the town), and should stop reading during the following day and a half, or for a day and night. On (the occasion of) the *Upākarma* and the *Utsarga* a drop (of study) for three nights has been prescribed in the *Smṛtis*." *Pakṣhīni*, 'a day and a half,' i. e. that night on both the sides of which are two days like the wings : Of these i. e. of the *Pakṣhīni* &c. the adjustment should be in accordance with the *Grhya* (or rules regarding household rites) of each. **Āpastamba**³, however, commencing with the *Upākarma*, states a period of non-study for a month : "After having performed the *Upākarma* for studying the Veda on the full moon of the month of *S'rāvana*, for one month in the evening period one should not carry on the study (of the Vedas)." There on the thirteenth &c., however, even after a month also one should not study.

PAGE 58* To that effect, a **Purāṇa** : "But one desiring (the development of) intelligence, should not call to memory nor repeat on the thirteenth, and also on the seventh, in particular; on the fourth, and at the *Pradoṣha* period." Here **Prajāpati** : "The sixth also, and the twelfth, also at a period less by a *Nāḍī*⁴ for half the night, at the *Pradoṣha* and the third of the nine *Nāḍis*, one should not study." 'Less by a *nāḍī*, for half a night,' i. e. the *Ghaṭikās* for half a night less by one. 'Nine *nāḍikās*', i. e. during the night, is the supplement; 'at the *Pradoṣha* period,' i. e. in the first period of the night. As says **Uśanāh** : "On the thirteenth day during the first of the four *muhūrtas* (of the night) one should not study." **Dakṣha** states a non-study in the middle of the night for two *Yāmas*⁵ : "On a *Pradoṣha* (night), one should carry on the Vedic study during two latter *Yāmas*; one who sleeps during (the first) two *Yāmas*, however, becomes entitled to spiritual eminence." Here **S'âtâpata** : "On the fifteenth, on the fourteenth, on the *aṣṭakâ*⁶ days, on a great festive occasion, on the *pradoṣha*, on the thirteenth, on the eighth, and on the first even," "On a great festive occasion, such as on a *Pratiṣṭhâ*⁷ (or inaugura-

1. Âchara, 144

2. Ch. IV. 97, 119

3. Dh. S.I. 3. 9. 1.

4. A *nāḍī* (*Nāḍī*) is a measure of time equal to 24 minutes, or half of a *muhūrta*, a period of 48 minutes.5. *याम* (*Yāma*) a period—a portion of a day equal to three hours.

6. अष्टकाद्वय. See note 2 on p. 23 above.

7. प्रतिष्ठा—The Installation of a deity or the inauguration of a Public Charity; for the details of which see *प्रतिष्ठाप्रवृत्ति* Collections Vol. 22. also the *प्रतिष्ठाप्रकाश* of *Mitra-Misra*.

tion) or a similar occasion. The *Aṣṭakās*¹ also have been stated by **Paṭhinasi** : "The three eighth days in the dark of the month of *Pauṣa* and the (two) following (months), are the three *Aṣṭakās*; (or) from the month of *Mârgaśīrṣa*, according to some." The month in which the full-moon
 5 night is joined with the *Pushya* is *Pauṣa*. **S'aunaka**, however, states that the three (eighth) days occurring in the *Hemanta* and the *S'isira* seasons are the *Aṣṭakās*. He says : " The *Aṣṭakās* are the eighth days of the four dark halves during the *Hemanta* and the *S'isira* seasons." During these, the cessation from study is to be understood to be for the
 10 day and night. To that effect also **Manu**¹ : " But on the *Aṣṭakās* and the last nights of the seasons, for a day and night." **Gautama**² also : " On the full-moon days of the months of *Kârtika*, *Phâlguna* and *Āshâdha*; on the three *Aṣṭakâ* days, for three nights". Commencing with the a full-moon days as enumerated, for three nights; the three *Aṣṭakas*³, i.e. the seventh
 15 and the rest, on these also, a period of non-study for three nights; this is the meaning. In this manner should be observed in regard to the *Mahâ-navamî* and the like also. So also the **Purâṇa** : " On the *Mahâ-navamî* day, on the twelfth, on the *Bharanî*, as also upon a great conjunction; likewise on the *Akṣhaya* third day, a wise man shall not give instructions
 20 (in Vedas). On the seventh day of the month of *Mâgha* known also as the *Ratha* (*Saptamî*), one should avoid giving instruction ; and when besmeared, one should avoid at the bathing time. At the sight of a corpse while being carried, or lying on the ground, during an untimely thunder &c, as also during the *Parva* days, during the periods of impurity and the
 25 like, a twice-born wise man should observe a suspension of study, as also on the occasion of an eclipse or the like." *Mahâ-navamî*, the ninth day of the bright half of (the month of) *Āśvina*. *Mahâ-dvâdaśî*, the twelfth of the bright half of *Kârtika*; *Mahâ-bharanî*, i.e. that (*Bharanî* constellation) falling 'during the manes'⁴ fortnight ; *Akṣhaya-trītyâ*, the third of the
 30 bright half (of the month) of *Vaiśākha* ; the seventh of the bright half (of the month) of *Mâgha* is called the *Ratha* (*Saptamî*).

In the **Nâradiya**⁵ : " At a solstice, as also at the equinoxial passage, at the sleeping and the wakening point of *Hari*, a suspension of study should be made, as also on the *Manvantara* and the *Yuga* days. "

1. Ch. IV. 119

2. Ch. XVI. 37-38

3. According to another meaning of the *Aṣṭakās*, it indicates the three days beginning with the 7th, 8th and 9th, after the full-moon of a month.

4. विपुल—the dark half of the month of *Bhâdrapada* is so called.

5. Ch. XVII. 68.

In another **Purâṇa** also : "On all the *Yugâdi* days, as also on *Manvantara* days, one should suspend study, as also on an elongated date."

The *Manvantarâdis*, however, have been pointed out in the **Matsya Purâṇa**¹ : "The ninth day of the bright half of *Āśvina*, the twelfth of *Kârtika* like-wise, the third of the month of *Chaitra*, as also of the *Bhâdrapada*, the last day of *Phâlguna*, the eleventh day of *Pushya* likewise, the tenth of *Āshâdha* also, and the seventh of the month of *Mâgha*; the eighth of the dark half of *S'râvana*, the full moon day of *Āshâdha* also, of *Kârtika*, *Phâlguna*, *Chaitra*; of *Jyeshṭha* the white fifteenth ; these are the *Manvantarâdis*, making donations imperishable (in their results)".

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The *Yugâdis* also should be noticed as stated in the **Vishṇu Purâṇa**² : "The white third of the month of *Vaiśākha*, the ninth of the white fortnight of *Kârtika*, in the dark fortnight of the *Nabhas*³, the thirteenth and the fifteenth in *Mâgha*".

The *Kalpâdi* occurs on the thirteenth day of the dark half of *Nabhas*, the white ninth in the *Kârtika*, in the *Āshâdha* of the *Kṛtayuga*, the *Tretâdi* is the third day of the bright half of *Mâdhava*, and called the holy."

Gautama⁴, however, mentions a period of non-study when dogs &c. cross between : "If a dog, an ichneumon, a snake, a frog, or a cat (go across), a three days' fast, and a journey⁵ outside also (become necessary)". Here, fast is the penance; 'journey outside' i.e. avoidance of a co-residence. That also for three nights only; vide this *Smṛti* of **Hârîta** : "For going after a dog, a jackal, a cat, a snake, an ichneumon, a female rat, as also upon these crossing between the students while engaged in (their) study, for three nights, a fast; and one should also stay away for three days." **Vasiṣṭha**⁶, however, declares a fast for three nights : "If a dog, a cat, or an ichneumon pass quickly, (for) a day and night" : Abstinence from meals, is the supplement, that alone being possible. This, moreover, should be understood to be in an incapacity for three nights. On a cat's passing, however, *Uśanâh* states an expiation : "When a cat passes between, after swallowing ghee, one should fast for three days." **Āpastamba**⁷, however, upon a crossing by a *Chandâla* or the like, declares an avoidance of study for six months :—"In the case of a *Chandâla*, dog-eater, and a hare, six months." In the case of an elephant, or a tiger, however, it should be understood to be for a year. That says the **Same Author**⁷ : "If an elephant, for a year;

1 XVII. 6-8. 2. III. 14. 12. 3. i. e. *Śrâvana*. 4. Ch. I. 60.

5. विप्रवास, residence at some place other than the teacher's (*Haradatta*).

6. Ch. XXIII. 29.

7. Not found in the printed text.

- similarly for a tiger". "Manu¹, however, states a suspension of study for a day and night upon the crossing of beasts &c." "When a beast, a frog, a cat, a dog, or a snake, an ichneumon, or a rat pass between, one should know that the Vedic study is interrupted for a day and night". Yājñavalkya² also. "When a beast, a frog, an ichneumon, a dog, a snake, a cat, or a rat pass between, a day and night; as also at the fall of the flag of *S'akra*, as also at its rise". The meaning is that at the time when the fall or rise of the *S'akra* are visualised. Here Garga states the period of the appearance of the *S'akra* : "On the twelfth day of the bright half of the month of *Proṣṭapada* (i.e. *Bhâdrapada*), the King should cause the *S'akra* to be raised on the *Viśva*, *S'râvaṇa* and *Vâsava* (constellations)." By the word *Viśva* is expressed the *Vaiśvadeva*, the asterism *Uttarâṣṭhâdha*; by the word *Vâsava*, the *Vasudeva* the *Dhanishthâ* is expressed. The fall of *S'akra* is also in the same month. That has been stated in a *Purâṇa* : "In the month of *Bhâdrapada*, O King, is the fall of the staff of *S'akra*." Here Yājñavalkya³ : "At the sound of a dog, a jackal, an ass, an owl, a *Sâma*, a bamboo, or of one in distress." *Kroṣṭâ*, a jackal; *Ulûka*, an owl. 'The bamboo for a *Vînâ* has hundred pillars,' so has been stated in the treatise on *Mahâvrata*. Upon hearing the sound of these, while it is being heard, there should be no study for that duration, as the Same Author⁴ has declared that 'these should be known as for the time being.' Manu⁵ also : "During a fog, or while the sound of arrow is audible, as also during the twilight." Similarly should be observed in regard to the sound of a drum, vide the Smṛti of Gautama⁶. "Upon the sound of a *Bâṇa*, big drum; or a small tabor, a cart, or of one in pain." *Gartaḥ* means a cart. Upon the sound of a *Sâma*, however, the study of the *Rk* and the *Yajur* Vedas alone should be suspended, not of any other. That says Manu⁷ : "During the recital of *Sâma*, one should not recite the *Rk* or the *Yajurveda*." Yama also : "During the recital of *Sâma*, not the *Rk* or the *Yajus*; as also when the wind is blowing violently." There, Manu⁸ states the reason : "The *Rgveda* is declared to be sacred to the gods, the *Yajurveda* to men, and the *Sâma* Veda to the manes, (in the Smṛti text) hence the sound of the latter is impure." In this way, at the sound of tabors such as the *Mrdāṅga* &c. there shall be a suspension of the *Sâmas* also. "When other branches of the Vedas are being recited, the *Sâmans* shall

1. Ch. IV. 126.

2. Âchâra. 147.

3. Âchâra. 148

4. Âchâra. 151

5. Ch. IV. 113

6. Ch. XVI. 7

7. Ch. IV. 123

8. Ch. IV. 124

PAGE 60* not be studied," vide this Smṛti of **Āpastamba**¹. Similarly also should be observed in the neighbourhood of impurities &c. So also **Yājñavalkya**² : " In the neighbourhood of impurities, a corpse, a Śūdra, an Antyaja, a cemetery, or an out-caste". 'Neighbourhood' *i.e.*, vicinity : **Viṣṇu** : " Not in the vicinity of a Śūdra or one degraded, nor in the temple of god or in a cemetery, not on a cross road, nor in streets, not by the side of water, nor with the feet stretched resting on a platform, nor when one has vomitted, nor when he is displeased, or is sufferin^g from indigestion." **Manu**³ also: "One should not study (the Veda) near a burial-ground, nor near a village, nor in a cowpen, nor after vomiting, nor when dressed in a conjugal garment, nor after receiving a present at a *S'rāddha*." 'Conjugal garment' *i.e.* that cloth with which one has conjugal intercourse, the meaning is, wearing that cloth. This has a reference to unwashed clothes. Hence also **Yama** : " In regard to a cloth also, when it is unwashed after a sexual intercourse has taken place. " **Vasiṣṭha**⁴ also: " (Nor) on the bed where he has had conjugal intercourse, (nor) when dressed in a garment which he had on during conjugal intercourse, except when it has been washed; (nor) at the extremity of a village, (nor) after vomitting." After vomitting, however, for a day and night shall the study be suspended. " Afted vomitting, after one has eaten at a *S'rāddha*, or at a sacrifice offered to men, for a day and night " vide this Smṛti of **Gautama**⁵. Or, after drinking ghee, one may study. So says **Āpastamba**⁶ : " After having vomitted (one should not study) until he has slept, or until after consuming clarified butter." 'Until he has slept', *i.e.* until the sunrise. **Manu**⁷, however, says that one should not study in a village even; so he states : " A permanent abstention from study in villages, as also in towns by those who are desirous of acquiring efficiency or Dharma, and also always when there is foul:smell around." Those who have mastered the Vedas, these are desirous of acquiring proficiency in Dharma; others are desirous of acquiring proficiency in learning. By this it is stated that for those who are for proficiency in learning, studying in villages is uncontradicted. Hence also **Vasiṣṭha**⁸ : " In the towns, at pleasure, (at places) besmeared with cowdung and (which has been delimited) by a boundary line drawn round." Hence **Manu**⁹ also states (a period of) non-study only when a corpse is within : "In a village where a corpse lies, in the presence of a *Vṛśala*, while (some one) is weeping, as also in the midst of a crowd of

1. Dh. S. I. 10. 20

2. Āchāra 140

3. Ch. IV. 116

4. Ch. XIII. 25-28

5. Ch. XVI. 34

6. Dh. S. I. 10. 22-23

7. Ch. IV. 107

8. Ch. XIII. 11-12

9. Ch. IV. 108

- people, there shall be a suspension of study." **Vasiṣṭha**¹ also : " During the twilights; when a corpse, or a *Divākīrti* is within." *Divākīrti* means a *Chandāla*. The meaning is that when a *Chandāla* is in a village, one should not study (the Veda). In this manner also should be observed in the
- 5 case of cross-roads &c. So also **Prachetāḥ** : " On the cross-roads, on a highway, in a street, in a garden, nor near a god." "One should study, is the supplement. **Gautama**² also ; " (not) in a cemetery, at the extremity of a village, on a highway, and during an impurity " **Āpastamba** states a special rule in regard to cemeteries : " (Nor) in a cemetery at any time,
- 10 or within the throw of a *S'amyā*; in a village which has been built over or cultivated as a field; like a cemetery, in the case of a *S'ūdra* or one degraded; some declare that (if) in the same house. In the case of a *S'ūdrā* woman, however, merely for looking or being looked, at there should be a suspension of study." Also while mounted on a horse, one should not study. So
- 15 also **Manu**⁴ : "One should not study while mounted on a horse-back, nor on a bull⁵ &c. or on an elephant, nor in a ferry, nor on a donkey, nor on a camel, nor standing on barren ground, nor while going in a conveyance (120). While lying down, with feet raised, while sitting on hams, with a cloth turned round his knees, one should not study ; nor after eating meat or food
- 20 given by one during (the period of) impurity of death or birth (112). Not during a verbal altercation, nor during a quarrel, nor when in the army, nor during a battle, nor when one has not eaten, nor during indigestion, nor after vomiting, nor with sour eructations (121)." 'Barren ground,' *i.e.* saline soil ; 'feet raised', *i.e.* with feet lifted on a seat &c. *Avasakhtikā*, is the tying
- 25 up of the middle part of the knees with a cloth or the like ; 'just after eating', *i.e.* while the hands are yet wet. So also **Yājñavalkya**⁶ : " In a country which is impure, as also when one himself (is impure), during thunder and flashes of lightning; after eating, while the hands are still wet, in water, at midnight, and when high wind is blowing." 'Flashes,' *i.e.* appearance
- 30 again and again. **Manu**⁷ : " In the water, also during midnight, as also while one voids ordure or urine, or has not washed after meals, as also one who has eaten at a *S'rāddha*, one must not
- PAGE 61* contemplate in mind even." **Baudhāyana**⁸ also : " Upon a birth or a death, mental study shall be 'suspended.' **Manu**⁹, however, declares that in a dust-storm and the like also
- 35

1. Ch. XIII 10-11

2. Ch. XVI, 18

3. Dh. S. I. 3. 9. 6-11

4. Ch. IV. 120, 112, 121

5. वृक्षे-another reading is वृक्षे-nor while on a tree.

6. Achāra, 149

7. Ch. IV. 109

8. Dh. S. I. 11. 39

9. Ch. IV. 115

one must not study ; and so says : “ During a dust-storm, while the quarters are burning, while a jackal howls, or while dogs, asses, camel are making a noise, or in the midst of company, the twice-born should not recite.” The appearance of sky-lights all around is the ‘ burning of the quarters.’ **Yājñavalkya**¹ also : “ During a dust-storm, where the quarters are heated, during twilight, mist, danger, while running, at a foul stench, as also when a *S’iṣṭa* has arrived at the hour.” ‘Running’ *i.e.* going fast. When a *S’iṣṭa* as described has come to the house, there should be suspension of study until permitted by him. So also **Yama** : “ Having seen an *Atithi* to have arrived, a wise man should not study; when permitted by him, one may study with effort.” **Manu**² also : “ Nor without receiving permission from a guest, nor while the wind is blowing violently, nor while blood is flowing from his body when one is wounded by a weapon. 5

Likewise **Gautama**³ states a period of non-study when clouds are seen out of season : “Also if clouds are seen out of season”. ‘Cloud’ *i.e.* a cloud holding water. Similarly should be observed in the case of the shade of a particular tree. So also **Yama** : “ In the shade of the *S’leṣhmâtaka* (tree), as also under the silk-cotton and the *Madhûka* tree, never should one study; (as also) under the *Kovidâra* and the wood-apple (tree). ” 15

As for what is stated by **Manu**⁴ : “ A twice-born should always carefully avoid two occasions for Vedic study (viz.) impure ground (intended) for Vedic study, and when he himself is impure”, that has a reference to recitals at a *Brahmayajña*. So also the *Śruti*⁵ : “ Of this *Yajña*, are two (causes of) interruptions, viz. oneself (being) impure, or where the place is impure.” As to what is stated by **Manu**⁶ : “ In regard to the *Vedopâkarana*, as also in regard to the daily recitals of the Vedic texts, no regard need be paid to forbidden days; likewise in regard to the *mantras* for oblations into the fire.” *Vedopâkarana* *i.e.* the *Ângas* ; ‘ daily recitals of Vedic texts,’ *i.e.* those in connection with the *Brahmayajña*. **Śaunaka** also : “ At the daily recitals, as also in pursuance of a particular desire, at a sacrifice, or at an entire recital, no interruption has been stated in the *Smṛtis* for receiving or imparting (instructions of) the Vedas.” 20 25 30

Likhita states the sin in carrying on Vedic study on the aforesaid (occasions for) non-study : “ These are the pits of the *Vipras*, which 35

1. Âchâra, 150

2. Ch. IV. 122

3. Ch. XVI. 9-10

4. Ch. IV. 127

5. Taittirîya Āraṇyaka *Sahavai*, 15.

6. Ch. II. 105

- have been declared as non-study days; from these pits flow away the spiritual learning which was acquired by a Brâhmaṇa. At that time the *Rākṣhasas* take away his prosperity, spiritual learning, success, and strength and every thing, and go, and deprive him of the desired result." **Yama** also : "Life, progeny, cattle, intelligence and whatever merit acquired by good acts, of one studying on forbidden occasions, as also reciting the Vedas." In the **dialogue between Indra and Nârada** also : "To those who recite the Vedas on forbidden occasions, why O Śakra have you not gone to them ? These evil-souled orders are *Āsuras*, Brâhmicides, Brâhma-revilers. If on non-study days the Vedic texts which have been studied are not repeated, then when dead, they do not go to heaven; never, O, Nârada ? These are lost."

Thus in the **Smṛtichandrikâ**, the **occasions for Non-Study**.

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Now The **duration of Celibate studentship—Brahmacharya—Kâlâvadhiḥ**.

- There, **Āpastamba**¹ : "He who has been initiated shall dwell as a celibate student in the house of the Âchârya for forty-eight years; or less by a quarter, or by a half, or by three quarters." Less by three quarters, *i.e.* for twelve years. This, moreover, is to be understood in (the case of) an incapacity. So also **Devala** : "Thereafter, he should attend to the study of the Veda for forty-eight years. If he be unable, for twenty years², as also for twenty-four years." This too is intended as for each Veda. As says **Baudhâyana**³ : "For forty years one should carry on the life of a celibate student of the Veda; twenty-four, or twelve for each Veda." **Yama** also : "One should dwell for twelve years, or for twenty-four, or for thirty-six years, and carry on the vow for (the study of) each Veda." **Manu**⁴, however, considers the celibate studentship to be with the completion of the study of the Veda; so he says : "The vow for (studying) the three Vedas with the Guru should be (kept) for thirty-six years, or for half of it, or for a quarter, or until the completion of the study." The meaning of this : "For the three Vedas, *i.e.* of which the subject is the three Vedas known as the *Rik*, *Sâma* and *Yajus*; that should be carried on for thirty-six years. In this way, moreover, it comes to be stated that for each Veda one should observe the vow of celibate studentship for twelve years; in the case of an alternative of a half, six years for each Veda; while for a quarter, three only. **Yâjñavalkya**⁵ : "For each of the Vedas, the Brâhmacharya should be for

1. Dh. S. I. 2. 11-15

2. There is a mistake in the text as printed. Twenty does not fit in as an alternative.

3. Dh. S. I. 2. 1. 2.

4. Ch. III. 1.

5. Achâra, 36

twelve years, or five, or until the completion of the study; as some say. The shaving of the hair, moreover, must be in the sixteenth (year).” ‘Shaving of the hair’ i.e. the rite called *Godāna*, The meaning is that this, however, must be performed in the sixteenth year. This, moreover, has a reference to a Brāhmaṇa, as says **Manu**¹: “The (ceremony of) *Kesānta* has been ordained for a Brāhmaṇa to be in the sixteenth year, for a Kṣatriya in the twenty-second, and for a Vaiśya, two years later than that.” 5

Thus in the *Smṛtichandrikā* the **Duration** of the **Celibate studentship**.

Of two types is a celibate student viz. the *Upakurvāṇa* and the *Naiṣṭhika*. There, the duties of the *Upakurvāṇa* have been stated. Now the **duties of the Naiṣṭhika** (*Perpetual*) **student in celibacy** are being stated. 10

There **Yājñavalkya**²: “The *Naiṣṭhika* *Brahmachāri* should live near the Āchārya; in his absence, with his son, or with (his) wife, or even with fire.” In the manner stated as for the *Upakurvāṇa*, one who regulates himself (as a student) till the *Niṣṭhā* or the time of evolution, is a *Naiṣṭhika*. Such a one, moreover, should live near the Āchārya; the meaning is that he should not ‘return home.’ ‘Here, moreover, the expression ‘in his absence’ follows in each case. Thus therefore, it comes to be stated, that in the absence of the wife, he should carry on the service of the fire. This, moreover, applies when there are no *Sapindas*; as says **Manu**³: “If the Āchārya dies, (a perpetual student) should conduct himself to the son of the Guru in the same manner as to the Guru (if he is) endowed with (good) qualities, or to his widow, or a *Sapindas*. Should none of these be available, he should regulate his life by carrying on the service of the sacred fire, standing and sitting.” ‘Standing and sitting,’ i.e. according to particular periods of time, and not standing, sitting, or going. This even is in reference to a Brāhmaṇa or Guru who does not know the Veda &c., as otherwise a fault has been declared. So says the **Same Author**⁴: “A pupil should not dwell for a long time with a Guru who is not a Brāhmaṇa, nor with a Brāhmaṇa who does not know the whole Veda or the *Āṅgas*.” 15 20 25 30

While dwelling there, duties which arise, **Brhaspati** states these duties: “For the *Upakurvāṇaka*, I have described this as the vow; now I shall describe briefly of the *Naiṣṭhika*: at the twilight time, the Fire-worship, the study of the Vedas, begging of alms, sleeping on the ground, compassion; a *Naiṣṭhika* student doing these up to the day of his death, attains to the region of Brahma.” **Vasiṣṭha**⁵ also: “He shall observe restraint in 35

1. Ch. II. 65.

2. Āchāra, 49

3. Ch. II. 247-248

4. Ch. II. 242

5. Ch. VII. 7-17

speech; (he) shall eat in the fourth, sixth, or eighth period of the day; (he)

shall eat what is begged, shall obey the Guru; he may

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either have his hair in a knot, or have a lock on the crown of his head tied in a knot ; if the Guru walks, he

- 5 shall attend him walking after him; if he be seated, by standing; if lying down, seated. He shall study after being called (upon). After reporting all that he had obtained, with his permission he shall eat. Avoiding sleeping on a cot, cleaning the teeth, washing, applying collyrium to the eyes, habitually standing (during day) and sitting (at night), he shall bathe three
- 10 times in a day." **Devala** also : "He should avoid wearing the sacred thread, a garland of *Aksha* beads, the tooth (cleaning) sticks, the water-pot, the girdle of the Muñja grass, eating (only) once, bathing more than once, at both periods offering oblations to the sacred fire, offering prayers at the twilights, with the hairs on the head and the body uncut, and avoiding perfumes
- 15 for the body, or garlands, or unctioning it with oils, or applying collyrium to the eyes, in decorating the body with clothes and ornaments, making use of shoes, conveyances, or in (indulging in) crossing, or jumping, or running, resorting to medical science, astronomy or sciences of futurity, to the science of construction of buildings, or that of auspicious per-
- 20 formances, or those for the prosperity and peace, or association with groups of gandharvas, or incurring obligations by agreements, engaging in works of art, writing, carpentry, house-building, fields, or from (accumulating) wealth, grains, and other property, arms, gambling and other transactions, sports, jests, amorous actions, or
- 25 jugglery, causing surprises, or indulging in mimicry, verbal disputes, an out-burst, lamentation, crying and lifting up the feet." **Hārīta**, however, describes the mode of Fire-worship :—"Having collected together sacrificial sticks, and after the preliminary rites of sprinkling, smearing, fanning, encircling, kindling the fire, going round the fire, circumambulating, with
- 30 a torch standing, offering oblation, offering praises and pronouncing salutations, one should offer worship to the fire, one should not stand over the fire, nor should poke it with the feet, nor blow it with the mouth. One should hold water and fire together simultaneously. One should not eat to indigestion, nor should one give to others who ask; one should not transgress
- 35 while holding the fuel ; one should not spit. One should emblazon the fire every day with a variety of oblations consisting of cooked rice, of corn particularly meant for oblations, and after bringing these, one should offer."

Manu¹ states the result to him who acts as above : " A Brâhmana who

1. Ch. II. 244

serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman." **Yājñavalkya**¹ also: "In this manner, utilising the body and with senses subdued, he attains the region of Brahmā, and is not born here again." **Yama** also: "those who continue thus with subdued passion, until the crumbling of the body, these go to the seat of Brahman, and are not born again on the earth." 5

As for what has been stated by **Hārīta**: "Those Brāhmaṇas who maintain the vow of celibate studentship, after death they become immortal," that has a reference to the *Naiṣṭhika* who has realised Brahman, vide this **Śruti**: "All these become (the inhabitants of) meritorious regions; being seated in the Brahman, attain immortality." All the members of the four orders observing the performances, become the inhabitants of meritorious regions; he, moreover, among these, who is 'seated in Brahman,' i. e. is solely devoted to Brahman, such a one attains immortality characterised by non-recurrence (of births and deaths). 10

This vow of a *Naiṣṭhika*, moreover, is for the humpback, dwarfs and the like, so says **Viṣṇu**: "For the humpback, dwarfs, the congenitally blind, the impotent, the cripples, and those suffering from disease, the observance of the vow would accrue to these for their lifetime, being excluded from a share." 'Excluded from a share,' i. e., on account of an absence of a share. The **Saṅgrahakāra** also "On account of the exclusion from a share, as also on account of the incapacity of the cripple and the like under the *S'āstra*, the vow of a *Naiṣṭhika* is certain, as they have no capacity for the performances." 15

Indeed, if it be like this, then let the vow of a *Naiṣṭhika* be for the cripple and the like alone, and not for others. (To this the answer is), Not so. In that case it would be opposed to the alternative course demonstrated in the text of **Manu**² viz.,: "But if a student desires to pass his whole life in close vicinity to the Guru in his hermitage he must diligently serve him, until he is freed from this body". And, indeed, the vow of a *Naiṣṭhika* is not prescribed as an alternative course for the cripple and the like.³ 25

Again, indeed, if the vow of a *Naiṣṭhika* is even for others also, then it would be contradictory to the **Śruti** text laying down as a positive command, "One should offer oblations to the fire for the whole life-time." 30

Another objection 35

1. Achāra, 50

2. Ch. II, 243

3. See in this connection Jaimini V. 1-4-5 and Note 4 on p. 1519 Collections Vol. II. (6)

Not so. The vow of a *Naishṭhika* being an alternative¹ course, there would be no fault of a digression. The *S'ruti* text prescribing a life-long perpetual fire is intended for one who desires a householder's order only out of his passion for a woman; thus there is no contradiction. Moreover, **Jābali** also : "A householder should enter the forest. If he has an attachment for the house (holder's order) alone, then (for) the whole of his life-time he should offer oblations to the perpetual fire." And this is proper also; otherwise, there would be a contradiction to the text : " Whichever he desires, he may live in that; or if it be otherwise, even from the celibate studentship itself, one may enter the ascetic's life." and like others.

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Again, the *Naishṭhika* vow prescribed in the *Smṛtis* may be (regarded as) nullified by (the direction as to) the perpetual fire worship of the *S'ruti*. No, not so. Even that also is indistinguishable from the text : " The celibate student residing at the house of the *Āchārya*, being of the second variety, should pass his life to its end in the house of the *Āchārya*," which is based on a *S'ruti*. There is no difference. Therefore, it is not possible to nullify the two-fold character of a celibate student. It has also been stated by **Hārīta** : " Of two varieties is a celibate student ; one intending to conclude his studies (*Upakurvāṇaḥ*), and the perpetual student (*Naishṭhika*) also ".

Indeed if the celibate student be taken to be of two varieties, that would be in conflict with the text of **Āpastamba**² : viz. " *Āśramas* (orders) are four" &c. No, not so; by the mere difference in the mental resolve, it can be explained as not split up into two; just like the maintenance of household fire as perpetual or for a special purpose. Hence also **Dakṣa** : " The second, the *Naishṭhika* also remaining in the same order." By the expression 'in the same order,' he has stated an extension of his duties. Hence also **Gautama**³ : " There, of the celibate student, has been stated." The meaning is this : 'There,' i.e. in the section regarding the *Upakurvāṇa*, whatever has been stated, such as kindling the fire, going round, begging &c. that is applicable to the *Naishṭhika* also.

Thus in the *Smṛtichandrikā*, the section on the **Celibate Student**.

Now **Cumulation of the Orders, or an Option-Âsramasamuchchayavikalpau**

There **Manu**¹ : " The celibate student, the householder, the hermit, and the ascetic likewise, (all) these which spring from the householder's, are four separate Orders. All these even if resorted to in their respective order in accordance with *S'âstra*, lead a *Vipra* acting according to the stated rules, to the highest stage." ' Spring from the householder's, *i.e.* depending upon it for subsistence. By the expression 'in their respective order,' it is stated that an inversion of the Orders is prohibited. Hence also **Dakṣa** : " The three shall be in the descending order ; an inversion in the order does not stand; one who proceeds in an inverse order, there cannot be a greater sinner than such a one". Hence also, one whose wife is dead, and is unable to marry again, should not again become a celibate student; and so the **Same Author** says : "He who having established himself in the householder's order again becomes a celibate student, not being an ascetic, nor a hermit, such a one does not belong to any order." **Âpastamba**² even states a cumulation also : "There are four orders, householder's, residence at the house of the Âchârya, of the ascetic, and of the hermit (one set out to a forest). In all these, by living according to the dictates without allowing himself to be disturbed, one obtains ultimate happiness." In the **Purâṇa** also: "The celibate student, the householder, the hermit, and the mendicant (ascetic); proceed in this order without aberration O son, do not go by an evil way." The **S'ruti** of **Jâbâli**, however, states a cumulation of three or two either, " After having completed the celibate studentship, one should become a householder; after having become a householder, one should become a forest-dweller; after having become a forester, one should become an ascetic. If, however, otherwise, even from the celibate studentship itself one may enter into the ascetic's life, or from the house, or from the forest."

Manu³, however, states a rule of adjustment regarding the periods for all (the orders) together : "Having dwelt with the Guru for the first quarter of (a man's) life, a twice-born shall live during the second quarter in his house after he has wedded a wife. Having, however, then passed in the forest the third part of (a man's) life, during the fourth part of (a man's) life, after abandoning all attachments (to worldly objects), one may live as an ascetic." The meaning is, that the fourth part of the life is as stated in the **S'ruti** text : " A man has a hundred year's (for his) life,"

1. Ch. VI. 87-88

2. Dh. II. 9: 21, 1-2

3. Ch. IV. 1 VI. 33.

- i.e.* twenty-five years. For one thus conducting, **Hārīta** states the fruit: "In this manner one who resorts to the several orders, such a one after conquering all the regions, becomes fit for (going to) the region of **Brahman**." As to what has been stated by **Gautama**¹: "Only one order, however,
- 5 according to the venerable preceptors; as the householder's has been actually prescribed," that is with the object of demonstrating the superiority of the householder's order; of the others also as they have also been actually ordained by the **Śruti** text viz: "After having completed the celibate studentship, one should become a householder; after having become
- 10 a householder, one should become a forester; after having become a forester, one should become an ascetic; in the eighth year one should initiate a **Brāhmaṇa** and the like", amount to the same.

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- Hence also **Vasiṣṭha**²: "A householder alone offers sacrifices, a
- 15 householder alone performs austerities, and therefore, among the four orders, that of the householder's is the most distinguished." **Manu**³ also: "Among all these, according to the precepts of the Vedas and of the **Smṛtis**, the householder is declared to be superior, for he supports these three. As all rivers, great and small, find a resting place in the ocean, even so
- 20 persons of all orders find protection with the householder."

- Vasiṣṭha**⁴, however, declares an option in regard to the four orders: "There are four orders, (that of) a celibate Student, a householder, a hermit, and an ascetic. Of these, one who has studied one, two, or three Vedas without violating the rules of studentship, may enter any of these
- 25 (orders), whichever he pleases." One Veda, two Vedas, or three Vedas is with regard to the greatness of the result. After having studied the Veda says **Viṣṇu**: "That is celibate studentship; among these four orders which-ever one may desire, to that, one may resort." 'Resort,' *i.e.* pass his life permanently. In the **Bhaviṣhyat Purāṇa** also: "One wishing for a householder's
- 30 order, O king, should marry a wife; or may pass his time in celibate studentship with a deliberate mental resolve; or may even become a hermit, or at his option an ascetic." **Gautama**⁵ also: "He has an option in regard to the orders, so (say) some." By **Uśanas** also has been stated: "When permitted by the **Āchārya**, of the four Orders, he may take to one, and stick to
- 35 it in accordance with ordained rules upto the abandonment of the body." And hence, one who has not the capacity for all, for such a one

1. Ch. III. 35

2. Ch. VIII. 14

3. Ch. VI. 89-90

4. Ch. VII. 1-3

5. Ch. III. 1.

together, it should be understood that this (rule of) option is for such a one." By the expression 'up to the abandonment of the body,' is meant that one who has taken an order should remain in it. Hence also **Dakṣha** : "Not even for a day should a twice-born remain without an Order ; if one remain without an Order, such a one incurs a penance. Whether in a *Japa*, or oblations, as also charitable donations, or whether he is always intensely engaged in the Vedic study, such a one does not obtain the fruit, if he does all this while fallen from an Order." **Hārīta** also : "One without an Order, one who has fallen from an Order, or one in a meaningless Order, as also one in a false Order, all these men go to hell." 5 10

Moreover, these four Orders should be understood to be for the three *Varnas*, such as the Brāhmaṇa and the others. Hence also the **Kātyāyana Sūtrakāra** : "For the three *Varnas* are four Orders." Thus, moreover, what has been stated by **Manu**¹ : "Thus has been declared to you, the four-fold rule for a Brāhmaṇa", that should be regarded as applicable by implication to the twice-born. 15

Thus in the **Smṛtichandrikā** the Choice of an Order (Āśrama).

Now the Return Home after study—**Samāvartanam**.

There **Dakṣha** : "While one studies the Veda and practices the Vedic vows also, so long is one a celibate student; after that, when he has had the (ceremonial) bath, he becomes a householder". The vows, the celibate studentship, and the studying of the Vedas are intended as indicative of the contemplative study of the Vedas also. 20

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Hence also in another **Smṛti** : "After having studied the Veda, and after having got the knowledge of the meaning of the subject of the *Chhandas*, one may have the bath". **Laghu Vyāsa** also : "While studying even a quarter of a *Rk*, and knowing its meaning according to rules, after observing correctly the vows, one may have a return home." 'According to rules,' i.e. fixing his gaze at the Guru, and other rules already stated. This, moreover, has a reference to the acquisition of all (knowledge). Otherwise, even after the completion of a vow only, the bath may come to take place. 25 30

So also **Yājñavalkya**² even : "Having given the *vara* to the Guru, he may bathe with his permission, after having carried to the end 35

1. Ch. VI. 97

2. Āchāra, 51

the Veda, or the *Vratas*, or both." In accordance with the rules stated before, 'after having carried to the end' *i.e.* completed the Veda, the *vratas*, or both also, and after having given to the Guru, the *Vara i.e.* the desired object, one should return home; this is the meaning.

- 5 By this comes to be demonstrated the three-fold varieties of the *Snâtakas*. As says, **Hârîta** : " There are three (classes of the) *snâtakas*; (viz.) The *Vidyâ-snâtaka*, the *Vrata-snâtaka*, and the *Vidyâ-vrata-snâtaka*. He who after having completed the Vedas, (but) without completing the *vratas* returns home, is *Vidyâ-snâtaka*; he, however, who having completed the
- 10 vows, but without completing the Vedas returns, such a one is *vrata-snâtaka*; he, moreover, who after completing both returns, such a one is *vidyâ-vrata snâtaka*." From this it should be considered in the case of a *Vrata-snâtaka*, that the completion of the study of Veda and its meaning may be made at a time subsequent to marriage. As for the text of **Vyâsa**, viz. : "After
- 15 having properly acquired learning by doing service to the Guru according to the ordained rules, a twice-born should have the ceremonial bath when permitted by the Guru, after having donated to him the *Dakṣhiṇâ*, and indeed a cow," in which the donation of a cow has been stated, that also is intended as an extended meaning of money as the means of securing (his) good-will.
- 20 Hence also **Manu**¹ : " A field, gold, a cow, a horse, a parasole, and also shoes, and a seat, grain, clothes, or (even) vegetables, give pleasure to the Guru." By this it comes to be stated that whatever is possible should be given to the utmost. Hence also **Laghu Hârîta** : " Even if one letter only, (when) a Guru imparts to the pupil, there is no wealth on the earth by
- 25 donating which he (the pupil) can redeem himself from the debt."

This donation of the *Dakṣhiṇâ* should be understood to be even after he enters another order. So, moreover, the **Nṛsimha Purâṇam** : " After having donated the *Dakṣhiṇâ* to the Guru, one should resort to that which he desires."

- 30 On the other hand, in the case of one who is not able to donate a *Dakṣhiṇâ*, for such a one, with his permission, there may be the bath. So also **Gautama**² : " On completion of the instruction the teacher must be addressed in regard to money. Or with his permission, he may or at his pleasure bathe." At the end of the study, the Guru should be addressed *i.e.*
- 35 questioned in regard to money (thus) ' what money should be paid by me ? ' After having given that amount to the *Âchârya*, one should bathe ; or one,

however, who is unable may bathe with his permission ; this is the meaning. By saying that one should give at the conclusion of the education, a prohibition (for donation) before has been stated. Hence also **Manu**¹ : " One knowing the Dharma must not present any gift to the Guru, but when he is about to take the bath, when commanded by the Guru, he may bring him money." But this even is in regard to substantial² donations ; as others are not prohibited. Hence also **Yama** : " Where there is no acquisition of Dharma, nor service, nor any acquisition of wealth ; one may die with the knowledge ; never should learning be thrown on a barren soil."

Thus in the **Smtichandrikâ** the **Samâvartana**.

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Now the **Topic of Marriage. Vivâha-Prakaraṇam**

The return home of the *Upakurvâna* student from the house of the Guru has been stated. Of him now the marriage is being described. There **Manu**³ : " With the permission of the Guru, after having (performed) the (ceremonial) bath, and having performed according to the rule the *Samâvartana*, a twice-born man shall marry a wife of equal caste who is endowed with auspicious marks."

Yājñavalkya⁴ also : " One who has not swerved from the vow of celibacy may take to wife a woman possessing good qualifications." 'Swerving' *i.e.* falling off; 'of good qualifications' *i.e.* possessing good characteristics. To an inquiry, of what characteristics can such a one be, the **Same Author**⁵ proceeds : " One who has not belonged to any other, who is lovely, who is not a *Sapindâ*, and who is younger (than himself). Free from disease, having a brother, and born in a family not having a common *Ārṣha* and *Gotra*." 'One who has not belonged to another,' *i.e.* either by gift or by enjoyment who has not belonged to any other man before; *Kāntām*, 'lovely' *i.e.* attractive, creating pleasure to the mind of the man intending to marry her. **Āpastamba**⁶ also : " One in whom the mind and the eye get fixed will bring happiness." *Samānaḥ i.e.* common, *pindaḥ*, body, of whom ; such a one is *Sapindâ*. The qualification of having the same *pinda*, moreover, occurs on account of inclusion in the performance of the offering of *pinda*

1. Ch. II. 245

2. धृतिप्रदान. Another reading is धृतिप्रदान, payment of fees.

3. Ch. III. 4.

4. Āchâra, 52.

5. Āchâra, 52, 53.

6. Gr. S. I. 3-20.

7. देवतात्वेन—*i.e.* One of the three (त्रयी) in whose name the *pindas* are offered. Generally—(1) the father, (2) his father, and (3) his father's father.

either in the capacity of one who offers, or one to whom it is offered either as recipients¹ as the principals or as of the wipings. To that effect is the **Matsya Purāṇa**: "The recipients of the wipings (of the hand) are the fourth and the (two) others (in ascent); the father and the (two) others (in ascent) are the recipients of the *pinḍa* offerings. The person offering the *pinḍas* is the seventh of these; *Sapinḍa* relationship is for seven generations." 'Fourth and the rest,' i.e. the great-grandfather's father and the rest (two); these three in ascent become the recipients of the wipings; the three commencing with the father, however, are the recipients of the *pinḍas*; these are in the place of the deities² (in the form of manes); the seventh (in descent) of these is the offerer of the *pinḍa*. Thus these are the *sapinḍas*. The meaning is, that those who are included in the single performance of the *pinḍa* offering are *Sapinḍas*.

Indeed, if *Sapinḍa* relationship be on account of inclusion in a single performance of the *pinḍa* offering, then in the case of
 15 An objection. the brothers who are included in a separate performance, not having that³, there would be no mutual *sapinḍa*
 The Answer. relationship. No, not so. By reason of their inclusion⁴ as having a common objective, they can be (deemed as)
 20 included in the same performance. For, indeed, those, viz. the father &c. are included in the performance by reason of their begetting a son, these same by reason of their begetting another son become entitled to be included in the performance⁵. Hence also, of those born of the descendants of the grandfather, *sapinḍa* relationship is established with the son; as
 25 there, in that performance is the connection of the grandfather &c. who are included in the performance by the son. When, however, even if one of these i.e. the grandfather &c. have no connection in a performance, then the difference in the performance existing together with the difference in the object intended, *sapinḍa* relationship ceases.

1. लेपभाक्त्वेन—as receiving the लेप—or the wipings of the hand i.e. the remnants of the food sticking to the hand after the offering of the *pinḍas* to the first three ancestors; these are generally the three in ascent next to the father's father's father viz. (4) father of the father's father's father, (5) his father, (6) his father's father.

2. पितृदेवता—as these are referred to in the performance of a *Śrāddha*.

3. तदभावे—(p. 67, l. 18) i.e. in the absence of the inclusion in the single performance.

4. एकोद्देश्यावच्छेदेन—The inclusion or pervasion here is on account of their having the same object i.e. persons in ascent—in honour of whom the *pinḍas* are offered. Both have equally the right to offer to the common ancestors.

5. i.e. by the other son.

So says **Manu**¹: "The *sapinda* relationship ceases with the seventh (generation)." **Gautama**² also: "*Sapinda* relationship ceases with the fifth or the seventh." Of the wife also, as the right of performance is conjoint, the *sapinda* relationship is established. In this manner should be regarded everywhere the cessation or commencement of the *sapinda* relationship. 5

Indeed, if this be so, then there would be *sapinda* relationship between the daughter's son and the son, as both have capacity for the same performance. True; if this daughter's son be of the same gotra as the son. The idea here is that having the same gotra is a condition. Hence also in regard to the appointment of a daughter and the like, we will state that the daughter's son also has the *sapinda* relationship with the son. In that way there is no (fault of) ultra-pervasion. 10

'Younger' *i.e.* both by birth, and by measurement also; 'free from disease,' *i.e.* one not suffering from a long continuing illness, as the other is impossible to be remedied; '(one) having a brother' because out of an apprehension of being made an appointed daughter. As says **Manu**³: "One, however, who has no brother, or one whose father is not known, a prudent man should not marry, for fear of the right for an appointed daughter (being set up)." The meaning is 15

PAGE 68* that when it is not known whether her father intends to invest her as an appointed daughter. From this, it appears that even without an agreement with the bridegroom, one can be made an appointed daughter by a mental resolve merely. Hence also **Gautama**⁴: "By mere intention (of the father), may be (made) an appointed daughter; so declare some." 20

Such a one, in what manner does she become an appointed daughter? Anticipating this question, **Manu**⁵ says: "A man without issue may make his daughter an appointed daughter by the following procedure viz. (by an averment). 'The child which may be born of her, shall perform my exequial rites for me'". **Vasishtha**⁶ also: "This daughter (of mine) who is without a brother, I offer to you bedecked with ornaments; the son who will be born of her shall be my son." Or 'she herself is a son,' in this manner also may an appointed daughter be made. 25

So also **Śruti**⁷. "The sonless gained a grandson from his daughter." This, moreover, has been expounded in the **Nirukta**⁸: "A man who 30

1. Ch. V. 60.

2. Ch. XIV. 13.

3. Ch. III. 11.

4. Ch. XXVIII. 19.

5. Ch. IX. 127. There is a mistake in the print; read शासद्विद्विदुर्नतयं गात् ।

6. Ch. XVII. 17.

7. Rg. V. III. 2-5 (III. 31.1).

8. **Nirukta** III. 4. to note 18.—यः उद्धेदा ज्ञिया भवति सः तस्यां या जायते दुहिता तस्याः पुत्रभावं प्रशस्तिं सत्तानकर्मणे अर्थाय (द्वगै). **Rajawade** p. 418.

marries a woman (announces) the status of a son to a daughter for the purpose of the continuation of the family name."

'Born in a family not having a common *Ārṣha* and *Gotra*.' One whose *Ārṣha* i.e. *Pravara* is the same, is one having the same *Ārṣha*; 5 born of him is one born of the same *Ārṣha*. The meaning is that one should not marry such a one. Hence also **Gautama**¹: "A marriage (may be permitted) between persons who have not the same *Pravaras*." The sameness, moreover, should be known from names. As says **Baudhâ-**
10 **yana**: "As long as even one *R̥ṣhi* occurs among the *Pravaras*, so long (is there) the sameness of the *Gotra*, with the exception of the *Bhṛgu* and *Āngiras* group." 'Sameness of *Gotra*, i.e. sameness of *Pravara*.

What then about the *Bhṛgu* and *Āngiras* group? Anticipating this, says the **Saṅgrahakāra**: "Of five, if three are the same, or of three if two are the same; but (this rule) is only as regards the *Bhṛgu* and *Āngiras* groups; as for 15 the rest, even one avoids (a marriage)." The meaning is that of those who have five *R̥ṣhis*, if three overlap, there would be no marriage. **Baudhâ-**
yana also: "When two *R̥ṣhis* occur together, there is no marriage of those having three *R̥ṣhis*; when three *R̥ṣhis* occur together, no marriage is possible between those having five *R̥ṣhis*," 'Occur together' i. e. 20 coincide.

Gotra is well known as the continuity of lineal descent. *Gotra*, and *Pravara* are each separately the cause of exclusion (of marriage), as e. g. of *Yāska*, *Vādihula*, *Maruṇa* and *Maruka*, a marriage is permissible, still as that may not be possible, and so the *Ārṣha* has been mentioned, because 25 they have common *Pravaras* viz. *Bhāṅgava*, *Vaitahavya* and *Sāvedasa*. Where, however, there exists an option as regards the *Pravaras*, there also, while a marriage may be possible by reason of the difference of the *Pravaras*, the clause 'not having the same *Gotra* has been used to prohibit that. In this way, moreover, it comes to be stated that one should marry 30 one who is born of those who have not the same *Ārṣha* or those who have not the same *Gotra*.

Nor should it be supposed that the clause 'same *Ārṣha*,' is a qualifying clause of the *Gotra*, as in the following **Smṛti text** these have been separately stated: "Having married a woman of the same *Gotra*, or of 35 the same *Pravara* likewise, a twice-born should give her up, and perform the *Chāndrāyana*² penance." The 'giving up' here, moreover, is for enjoyment only, and not of herself; as says **S'ātātapa**: "One who marries

1. Ch. IV. 2.

2. See *Yājñavalkya* III. 324.

a girl of the same *Gotra*, or of the same *Pravara* likewise, for such a fool, I will state the expiation ; he should then renounce her as a wife, and protect her as a mother." He, however, who begets progeny in her, such a one becomes degraded from his caste ; so says **Āpastamba** : " Having married a maiden of the same *Gotra* and *Pravara*, and for having begotten a *Chandāla* on her, a man is deprived of his Brāhmaṇahood itself." 5

Indeed, by the expression 'not born of the same *Ārṣha* itself', the exclusion of one of the same *Pinda* having been established, why again has 'a non-*sapindā*' been mentioned ? The answer is ; true, that is so ; still, it is intended to state that one who is a non-*sapindā* with the mother, such a one alone is proper for a marriage union. And so **Manu** :¹ " She who is a non-*sapindā* with the mother, and also a non-*sagotrā* with the father, such a one is permitted for the twice-born for marriage and wedlock." The meaning is that one who is not a *sapindā* of the mother of the intended bride-groom, as also one who is not of the same *Gotra* as that of the intended bride-groom, such a one is proper for a marriage union." 10 15

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Indeed again, the mother takes upon the *pinda* of the father, as also his *Gotra*, at the very time the offer of herself (in marriage) ; then what of the expression " also one who is a non-*sapindā* of the mother ? " So has it been stated : " She has 20

An objection. merged in union with the husband, in regard to *pinda*, *Gotra* and impurity also " ; and thus the import is that with the husband's *sapindas* alone is the wife's *sapinda* relationship, and not with her own father and others. 25

The answer is, true ; there would be no *sapinda* relationship of the mother with her own father and others if her marriage

The Answer. be accompanied with a complete giving away² of her.

Upon an abandonment, indeed, like the cessation of the right of ownership, will also be the cessation of the *sapinda* and *sagotra* relationship. With this object only has it been stated. " She has merged in union with the husband in regard to *pinda*, *gotra*, and impurity also." Hence also, in the case of a son given in adoption, by the abandonment merely is the cessation of the father's *gotra* &c. brought about. Otherwise in the passage, " One who is also not a *sagotra* of the father." The mention of 30 35

1 Ch. III. 5

2. दानः—A marriage ritual contains the कन्यादान, the donation of the damsel as the most important central item. But unlike other दानs, the कन्यादान does not contain the clause of self-abnegation स्वत्वनिवृत्तिः viz. न मम 'no longer mine,' which alone brings about a complete transfer of ownership from the alienor to the alienee.

the father would be without a meaning. The cessation of the *gotra* &c. has also been stated by **Manu**¹ : " An adopted son shall never take the *gotra* or the estate of the progenitor ; the *pinda* follows the *gotra* and the estate; the funeral offerings of him who gives (in adoption) cease." Hence also,
 5 as the marriage of an appointed daughter is not preceded by an absolute donation, there is no cessation of the *sapinda* or *sagotra* relationship. Hence also **Vasishtha**² even mentions *sapinda* relationship for three generations in the case of those not completely given away : " Of women who have not been given away, however, for three generations is the *sapinda*
 10 relationship."

Nor should it be supposed that in the marriage of an appointed daughter also is there the complete donation away of her. In the case of a complete gift, as the *gotra* &c. cease, so there would be cessation of the son (ship) also ; and with his cessation, he would not have the capacity to perform his function. While her capacity for functioning as a son is recorded
 15 in the *Śruti*³ : " As a brotherless (woman) comes (back) after the man, goes the West." This also has been expounded in the **Nirukta**⁴ even : " As a brotherless (maiden) goes to a man, with her face turned towards her paternal ancestors, for the duties of a progeny, *i.e.* for the perpetual offering of the *pindas*." Therefore by reason of the fact that an appointed daughter is
 20 not given away, *sapinda* relationship with her father as also the *sagotra* relationship has been established. Hence also **Laugākṣhi**, " The son of an appointed daughter should perform the rites of offering *pinda* and water to mother by the *gotra* of the mother's father ; thus said Pitāmaha."

In this manner, in regard to the *Āsura* and the like other marriages also, there is no cessation of the *sagotra* and the like relationship. Hence also **Mārkaṇḍeya** : " A maiden who may have been married in the form of marriage such as the *Brāhma* and the like, the obsequial rites of the *pinda* (offering) and water (libation) for her should be performed by the *gotra*
 25 of the husband ; and in the case of the *Āsura* form of marriage and the like, one knowing the *Dharma*, in the father's *gotra*. In this manner, in the appointment of a daughter, the mother's *sapinda* relationship with her father etc., remaining in existence, it has been properly said :
 30 " Also one who is a non-*sapinda* of the mother."

1. Ch. IX. 142.

2. Ch. IV. 18. In this text there are various readings; the printed edition by Dr. Bühler reads प्रत्तानां, while the Mysore edition अप्रत्तानां.

3. *Rk. Samhitā* II. 1-8. (I, 124. 7). The full text is as follows—

अभ्रतिव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।

जायिव पत्य उशती सुवासा उषा हस्त्रेव नि रिणीति अप्तः ।

4. *Nirukta* III. 3.

Indeed, a son also has *sapinda* relationship with the mother, and therefore the *sapinda* connection which exists with the mother, is also with the son, why for then mention the mother? The answer is this; when however, the son of an appointed daughter is given away by the mother's maternal ancestors, then as there is the cessation of the *sapinda* relationship with him, a marriage with one who is their *sapinda* may come about; in order that that should not happen is the mention of the mother, similarly in the case of a son given in adoption and the like, as by the very fact of his having been given away occurs, the cessation of the father's *gotra* a marriage with a maiden of the same *gotra* may come about; and therefore in order that that should not happen, is the mention of the father; thus everything is unexceptionable. 5 10

Some, however, do not like one having the mother's *gotra* even; so says Vyâsa: "Some do not desire in a marriage union one of the same *gotra* as of the mother;" this even has a reference to the appointment of a daughter; as there is no *gotra* of the mother other than that of the husband. 15

It should not be taken that from what had occurred¹ before, there is a prohibition for one having the same *gotra* as the another; when the present is possible, a resort to what had occurred before is unjustifiable. In this manner, it has been established that she should be taken in marriage who does not stand in *sapinda* relationship with the mother of the man intending to marry, as also one who has not the same *gotra* as that of his father. 20

Indeed, if this be so, then the maternal-uncle's daughter would be marriageable by the son of one whose *sapinda* relationship has ceased after her marriage in the Brâhma and the like forms. True; who has said, that she is not 25

PAGE 70* marriageable? Indeed by **Manu** and others also. As

An objection: marriageable? Indeed by **Manu** and others also. As says **Sâtâtapa**: "One who marries a woman of the same *gotra*, as also the daughter of a maternal uncle or one having the same *Ārṣhas*, such a one should perform the *Chândrâyaṇa*." **Manu**² also: "For having intercourse with the daughter of his father's sister, a sister, or the mother's sister's daughter, of the mother's brother, or of a relation, one should perform the *Chândrâyaṇa* penance. A wise man should not take (any 30 35

1. भूतपूर्वगत्या—In short it means "relying upon past precedents," it should not be said so. See परिभाषा-सूत्र 76 (p. 169. Vol. 72 *Anandâśrama*).

2. Ch. XI. 171-172.

- of) these as for a wife ; by reason of their being related as kindred, they must not be wedded; one who marries becomes degraded." 'Of a relative,' *i.e.* of a near relative, a *śapinda*. **Vyâsa** also : " Those Brâhmaṇas who marry a maiden who is third from the mother, and who is third from father like-
 5 wise, as also those who marry by a payment of the bride-price are infatuated by sinful motives." 'From the mother' *i.e.* on the mother's side ; 'third,' *i.e.* the maternal uncle's daughter ; 'on the father's side third,' *i.e.* the father's sister's daughter. 'S'ulka' *i.e.* the price. By this it comes to be stated that commencing from the original ancestor *i.e.* the propositus,
 10 one should count. Also the expression of **Yayâti** in the **Purâṇa**¹ : " You who are born from my heart do not give me life, your progeny will be born from a sinful connection with your maternal uncle." **Smantu** also : " The father's wives are all mothers ; their brothers, maternal uncles ; and their daughters also sisters ; the children of these, are sister's children, as
 15 otherwise there would be an intermixture of (prohibited) races."

- To this the answer is, true, these (texts) are indicative of a negation of marriage with the daughter of a maternal uncle and
 The Answer. the like. Still, of the son of one from whom the *śapinda* relationship of the father and the rest has not
 20 ceased on account of her marriage in the Âsura and the like form, the maternal uncle's daughter is a *śapinda*, as also of the mother of the (intended) bride-groom, and so she is unmarriageable. Similarly is the daughter of the father's sister's son of the same character the *śapinda* of the bride-groom's father, and is also of the same *gotra*, and therefore such a
 25 one also is not marriageable. She, however, who has been married in the Brâhma or the like form, the *śapinda* relationship of such a one having ceased (to continue) with her father and like others, the marriage by her son with the maternal uncle's daughter cannot be stopped. In this manner may be observed in the case of the father's sister also. That has been
 30 so stated by **Manu**² : " One who is not a *śapinda* of the mother as also one who has not the same *gotra* as that of the mother, such a one is preferred for the twice-born for marriage and wedlock." The meaning is that one who is from the mother or from the father a *śapindâ* or *śagotrâ* also, such a one alone should be discarded, and not any other.
 35 Hence also **Vyâsa** : " One who is the mother's *Śapindâ* should be avoided with effort by the twice-born." Hence also **S'âtâtapa** likewise states a pro-

1. This has a reference to the episode of King **Yayâti** begging his sons for an exchange of his oldage with their youth. See **Mahâbhârata** V. 78.

2. Ch. III. 5.

hibition of one only who has the same gotra as the mother : " For having married the daughter of a maternal uncle, as also one having the same gotra as that of the mother, similarly also who has the same *pravaras*, one should abandon her and perform the *Chândrâyana* penance."

Indeed by the expression 'of the gotra as that of the mother' a prohibition having been established regarding the maternal uncle who is a *sapinda*, what is the purpose in mentioning the daughter of the maternal uncle ? In the other alternative also, (the position) is the same, there also, by the prohibition as regards the mother's gotra and the like, the prohibition regarding the maternal uncle's daughter being established. Now if under both the kinds, the prohibition of the maternal uncle's daughter be intended on both alternatives, then it is enough to mention the maternal uncle's daughter only, why mention the mother's gotra ? Moreover, **Manu**¹ also states a counter-exception in the case of the father's sister's-daughter who is a *sapinda* only : "Father's sister's daughter, sister's daughter of the mother, as also of the mother's brother, or of a kindred; for having intercourse with (any of) these, one should perform the *Chândrâyana* penance; a wise man, moreover, must never take (any of) these three for a wife". Otherwise the word sister would be meaningless ; or by the expression father's sister's daughter, the prohibition is established in regard to the daughters of the father's sister only.

The meaning is that like a sister is a sister's *Sapinda*.
PAGE 71* In this manner also should be observed in regard to the word *âpta*, ' kindred '.

Nor should it be said that the word sister does not particularize the father's sister, since in the text " These three, however, a wise man should never take as a wife," the number three has been specially stressed. **Paithinasi** also : " The daughters of the sister of the father, mother, and sister are sisters according to Dharma, (and) these one must avoid." Nor should it be said that here the use of the word sister is with a view to dispel a doubt; the doubt having been removed by the very force of the imperative command ' must avoid.'

Again, indeed since, by the text itself viz. " One who is not a *Sapinda* of the mother" the exclusion of the mother's sister as a *Sapinda* &c. was established, why then by the text ' the paternal aunt's daughter,' a negation of the same again is expressed ? The answer is, yes, this is true; still here, by means of demonstrating the sins of degradation &c. the object is of

1. Oh. XI, 171-172.

bringing about an absolute avoidance. Otherwise by the text "such a one is preferred" would come to be indicated merely the inadvisability in regard to the *Sapindâ* or *Sagotrâ* of the mother, and not an absolute avoidance. As "the four first the wise consider as commendable for a Brâhmana" by this text¹ although the preferability of the four forms of marriages has been stated, it does not state an entire abandonment of the *Gândharva* and like others, but a preference merely, similarly may be here also. From that, moreover, it has been established that under the text of **Manu** and others she who is the mother's *sapindâ*, the maternal uncle's daughter, she also who is the father's sister's daughter, the father's *sapindâ*, such a one alone is to be excluded for a marriage, and not any other.

Hence also has it been stated in the **Chaturvîṃśatimata** : "Who is the third or the fourth on both also even, one, should marry", so said **Manu**, the son of **Parâsara**, **Âṅgirâh**, and **Yama**. 'On both,' i. e. of the father and the mother. Therefore it should be understood that those texts which indicate a negation of a marriage with the maternal uncle's daughter, (these) are intended (as applicable) where the *sapindâ* relationship of one's own mother has not ceased.

Moreover, if this be so, it will come to be assumed that the basis for the text of **Manu** and others is even the same. Otherwise, by the assumption of different sources for these, there would be (the fault of) cumbrousness. Therefore it is best to regard it as having application for the particular subject.

Indeed, if by reason of her being a non-*sapindâ* of the mother, a maternal uncle's daughter becomes marriageable, then (being) of the same kind why should a mother's sister or her daughter be not marriageable? The answer, is true; we do not say that she is not marriageable according to *S'âstra*, but because (it is) opposed to popular usage. Moreover, that which even though quite in conformity to Dharma is yet disliked by the people, one must not do, as has been said by **Manu**² : "A thing not leading to heaven, and disliked by people, even though according to *Dharma*, one must never practice."

Varâhamihira also : "The usage of the country must first be taken into consideration; whatever the established usage may be in a particular country, that only should be practised; what is disliked by the people, wise men avoid; therefore an astrologer should proceed by the popular path."

1. Of **Manu** Ch. III. 24.

2. The text as cited here occurs in *Yâjñavalkya Âchâra* 156. **Manu's** text at Ch. II. 57 is as follows. अस्वार्थं.....लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ।

Indeed, under the text of **Yājñavalkya**¹. "From the fifth and from the seventh beyond on the mother's and the father's (respectively)," a rule having been laid down that a marriage may take place beyond the fifth on the mother's side, how can there be a marriage with the maternal uncle's daughter? The answer is, that by the rule 'one may marry her who is not a *sapindā* of the mother' a marriage may happen to take place among the mother's *bandhus* indiscriminately, and in order that that should not happen, it has been stated that one should marry one who on the mother's side is beyond the fifth degree among the mother's *bandhus*. Thus there is no contradiction. 5

In this manner may be observed in regard to the *pitrbandhus* also. Hence also **Gautama**²: "Beyond the seventh from the father's *bandhus*, as also of the owner of the seed, from the mother's *bandhus*, beyond the fifth." The owner of the seed procreates by the levirate; from him also beyond the seventh; this is the meaning. 10

The *bāndhavas* also have been pointed out in **Another Smṛti**: "The sons of the father's father's sister, the sons of the father's mother's sister, and the sons of the father's maternal uncle should be known as the father's (*Pitr-bandhus*) *bāndhavas*. The sons of the mother's father's sister, the sons of the mother's mother's sister, and the sons of the mother's maternal uncle should be known as the mother's *bāndhavas* (*Mātrbandhus*)." 15 20

As for what, moreover, has been stated by **Vasiṣṭha**³: "Fifth from the mother's *bandhus*, seventh from the father's *bandhus*," that is with a view to reconcile it with **Gautama's** text, meaning that going beyond the fifth and the seventh (respectively) one should marry, and not as laying down a rule in regard to marriage with the fifth and the seventh only. 25

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What, moreover, has been stated by **Nārada**⁴: "Within the fifth or the seventh among the father's or mother's *bandhus*, one is not marriageable; as also one of the same *gotra* or one having the same *pravaras*," as also by **Viṣṇu**⁵: "That twice-born who will marry a maiden less than the fifth or the seventh, such a one should be known as being guilty of having intercourse with a guru's wife, similarly also one who marries one of the same *gotra*," there also, there is no permission for the fifth or the seventh; as there a prohibition has been expressed. As to what **Marīchi** says: "In the fifth and in the seventh 30 35

1. Āchāra, 53.

2. Ch. IV. 3-5.

3. Ch. VIII. 2.

4. Ch. XII. 7.

5. Ch. III. 10-23.

are marriage rites among these ; although acting according to the rules of the ritual, they have become degraded and have been reduced to the condition of the Śūdras." By this, what has been stated by some that 'when (one) beyond the seventh is not available, one may marry the seventh,' stands discarded. As to what has been stated by **Paithīnasi** : "Going beyond three from the mother, and five generations from the father, (may) be marriage," that even is intended as a prohibition of one nearer, and not moreover as intending a marriage of the fourth or the sixth, as (thereby) there would be the contingency of a contradiction with the texts of **Viṣṇu** and others.

Indeed since it has been stated in the text that "One who is not a *sapindā* of the mother," may be married, even An objection on the mother's side also a marriage would be permissible without any (other) particularisation ; therefore in order that that should not come about, why should not be a restrictive rule (be stated) viz. that from the mother, *i. e.* on the mother's side, one may marry (one who is) beyond the fifth ? Hence, how of a marriage with a maternal uncle's daughter ?

In this manner should be observed even as regards the father's side. Moreover, it has been stated in the **Viṣṇu Purāṇa** : "A householder may marry under the law a maiden who is fifth on the mother's side and seventh on the father's side, and not otherwise;" the meaning is that thereby going beyond the fifth.

No, not so. The restrictive rule has been laid down by **Gautama** as regards bandhus only. Or, let not the rule be restricted to bandhus only, still, as has been stated above, the marriage with the maternal uncle's daughter or with the daughter of the father's sister having been permitted by **Manu** himself and others, with the exception of that, this restrictive rule is made for both the sides, and thus there is no contradiction. Or, the expression 'from the fifth, in **Yājñavalkya**, should be taken in context as applicable to an appointed daughter. What here is proper should be taken.

As to what has been stated by the **Saṅgrahakāra** : "The descendants through females as also through males are both considered as unmarriageable ; of the descendants through females, and through males, however, a marriage may take place beyond the fifth and from the seventh respectively;" that also is as has been stated before, and so is unexceptionable.

Thus marriage with the maternal uncle's daughter, and with the daughter of the father's sister has been established according to the **Smṛtis**.

And, moreover, the **Śruti** yields the very same result. For, in the **Vājasaneyaka Śruti**¹ is stated : "From the same man are born both the consumer (अन्ता) and the consumed, shall we get united together in the third, or shall we get united in the fourth." The meaning of this (is as follows):— 'From the same' *i.e.* from one man the consumer, the enjoyer, the husband, as also the consumed *i.e.* the enjoyed, characterised as the wife, are born ; *i.e.* in short, the husband and the wife are born.

Indeed, if the relationship of husband and wife be between those born of the same person, then a brother and sister would come to be husband wife ; anticipating this doubt, it proceeds ; ' then in the third generation &c.' By this comes to be stated a marriage of the daughter's son and of the son with the maternal uncle's daughter's son, and the son of the father's sister, these being third commencing (the counting) from the common ancestor. ' Get united together ' *i.e.* get married.

Now this *Artharâda*² is (generally) a declaratory statement, is not authoritative as a command, but where there is another authoritative command, by resting upon the point established by it, this works as a laudatory statement. Thus in the command contained in the injunction : " One who is desirous of prosperity should sacrifice a white animal to Vâyu," the statement, "Vâyu indeed is a swift divinity" is laudatory of the one in the injunctive command. Where, however, there is no other authoritative statement, as in the clause : ' In the third generation let us get united together,' there, as the suggestion that it is a statement in repetition (of a command) cannot be maintained, who can avoid it being regarded as a command by itself ? Hence also in the passage. " Three, indeed, are the inside of a sacrifice, *Gâyatri*, *Brhati* and *Trishtup* ; here they are principal³, and here also are they secondary," in the case of the *Gâyatri* and the others no other construction than that of the principal and secondary being possible, an injunction laying down that command fits

PAGE 73* in as proper. Hence also in the passage : " Above, indeed, he holds to Gods " is the injunction of holding the *Samidh* up. Otherwise, it would not be there even.

1. See शतपथ ब्राह्मण I. 8 3.6. Sacred Book of the East. Vol. XII. 238

2. अर्थवाद— is an explanatory statement in support of a *Vidhi* or command or a *Nishedha*, negation; see Jaimini I. ii.

3. आवाप and उद्वाप.

Where, however, a contradiction appears with another authority, then it cannot be construed into a command. As in the passage "The sun is the sacrificial post." Hence also in the passage "Prajâpati felt a passion for his own daughter," here also there cannot be the fatuity of construing it as an imperative command, as a penance has been ordained by **Manu** and others for having intercourse with a daughter. Or in pursuance of this statement, let the passage 'Prajâpati should have intercourse with his daughter' be a command. How does it concern others? Not indeed, because, by the great an objectionable act has been done, can that be any authority for being done by also this one? Not indeed because Indra had intercourse with another's wife, that therefore such a one also should go (with another's wife). Hence also **Saṅkha and Likhita** : "The Gods drink the *Surâ*, but the same is forbidden as a drink by the twice-born; that the *Siddhas* deprive people of property, that cannot hold with one who is not a *Siddha*." **Vṛddha Manu** also : "Whatsoever has been done by the Gods, as also what has been done by sages, that need not (necessarily) be followed by men; one should perform acts as prescribed for them." In another **Śruti**¹ also : "Even in the womb God *Tvaṣṭṛ*, vivifier, shaping all forms, Creator, made us consorts." The meaning is that us, in embryo *i. e.* abdomen, the procreator *i. e.* the creator of the world, the great God, couple *i. e.* husband and wife, created. The **Mantra** also : "Come O Indra, by the famed routes to this sacrifice of ours, and accept thy portion of the dressed omentum which (the sacrificers) have dedicated (to thee), like the daughter of a mother's brother, or the daughter of a father's sister." O Indra, 'by routes' *i. e.* by the roads, 'famed' *i. e.* well approved, 'of ours'; *i. e.* ours, this sacrifice; 'come,' and after having come, accept this portion which is being offered by us. Hence also the sacrificers pleased, this omentum well dressed by washing &c. in the form of an oblation, addressing you have offered as an oblation, *i. e.* have thrown. Here a couple of illustrations: As the maternal uncle's daughter, is the portion *i. e.* acceptable for the daughter's son, *i. e.*, fit for being taken in marriage, as also the daughter of a paternal aunt for the son's son, similarly is this thy portion *i. e.* the omentum. This is the meaning of the **Mantra**. Thus even from the **Śrutis** has been established the marriage with a maternal uncle's daughter and the like.

Moreover, we will know from the Usage. For indeed, of the Southerners, the senior most among scholars of the three 'lores,' those who act up to the import of the Veda, and who are the recognised leaders,

1. Rg. Veda VII. 6-6 (10. 1-10). The यमयनीसूक्त

observe the rule regarding the marriage with the maternal uncle's daughter. The authoritativeness of their usage has, moreover, been stated by **Manu** : "The usage of the *Śiṣṭas*, the *Smṛti* and the *Vedas*, these are three characteristics of *Dharma*." 'Characteristics,' i. e. authorities. **Devala** also (see above p. 18 ll. 6--12).

Indeed, even usage also has been stated by **Vasiṣṭha**¹ to be of authority when it is not opposed to any other source (of *Dharma*) : "The laws of the country, usage of the family are of authority when not opposed to the sacred traditions (*Vedas*)." True; sacred traditions are the *Vedas*, and such only as are not contradictory to it are of authority. Here, moreover, there is no contradiction with the *Vedas* ; on the other hand, it is in support even, and so has been stated lower below.

Indeed, if contradictory to the *Smṛtis* even, usage is certainly powerless; vide the *Smṛti* of **Vasiṣṭha**² : "What has been ordained by the *Śruti* and the *Smṛti* is *Dharma* ; in the absence of that, the usage of the *Śiṣṭas* is of authority." Here, moreover, there is certainly a contradiction to the *Smṛti*, e. g.³ "Having married the maternal uncle's daughter &c." Then, here, how can usage be of authority ? (The answer is) No, not so. These are in connection with the mother's *Sapinda*s, and so the (apparent) contradiction has been removed. Or, let these not be in reference to a particular subject ; it has application to such of the Northerners as have a marital union with the maternal uncle's daughter; and thus there is no contradiction ; the fault having been stated to be in their case only.

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To that effect is **Baudhāyana**⁴ : "There is a difference regarding five (practices) both in the South and in the North. We will explain those (peculiar) to the South ; these are: to eat in the company of an uninitiated person, or in the company of the wife, to eat stale food, marriage with the daughter of a maternal uncle, or of the father's sister : so (now) regarding the North : the sale of wool, drinking of liquor, dealings in regard to animals having teeth on both jaws, following the trade of arms, and journey over the sea. He who follows (these) in any other country (than where they prevail), commits sin, as the usage of the country is of authority." The meaning is this: Another i. e. the Southerner; 'in another' i. e. in the northern country, having matrimonial connection &c. with the maternal uncle, com-

1. Not in *Vasiṣṭha*, but it is found in *Gautama Ch. XI. 20*.

2. *Ch. I. 4-5*.

3. Of *Sātātapa*, see above p. 123.

4. *Dh. S. I. i. 17-22*.

mits sin, not in his own country. Likewise, another *i. e.* the Northerner, in another *i. e.* Southern country, indulging in drinking liquor &c. commits sin, not in his own country. Why? because, from the authoritative-
 5 ness of the country *i. e.* the rules of the country is the authoritativeness of usage; this is the meaning.

Hence also **Devala**: "In whichever country a particular usage has been decided upon as observed in rules of justice, in that country alone that usage of the place should be followed, so has been stated by Bhrgu in the *Smṛti*". It should not be supposed
 10 that if that be the case, that for the Northerners whether in their own country or in another country, (matrimonial) connection with the maternal uncle and the like is uncontradictory. As says **Āpastamba**: "Those which have been established in an unbroken continuity and are also practised by the ancestors, by (observing) these usages only they will not
 15 incur sin; and not by others." Of those which have been received from the father, grandfather and others in a line of continuity; and have also been practised by their ancestors who had mastered the three lores, such customs as exist, there, persons conducting themselves by these usages do not incur sin; and not in regard to others. Not indeed are the usages of that
 20 character among the northerners, while they exist among the southerners; therefore by these alone in their own country should be performed, and not by others; this has been established.

The authoritativeness by the local adjustment has been stated by the **Vārtikakāra**: "Taking into consideration these and similar others of all
 25 the countries by local adjustment, and giving these a proper thought **Āpastamba** has determined the sinfulness and non-sinfulness (of these)".

As to what **Baudhāyana**¹ has said at the end of the passage: "from the authoritativeness of the country". **Gautama** declares, "that is false; and one should not take heed of either (set of practises) because they are
 30 opposed to the tradition of the *S'isṭas*," the reference to **Gautama** is not with the object of refuting what was stated before, but for pointing out that by referring to the opposition of the *S'isṭas* and the *Smṛtis*, the marriage with the daughter of the mother's sapinḍas was approved of **Gautama**. In this way, moreover, what has been contended by others that it might have
 35 been so if the expression. 'This is false; one should not say so' had been stated immediately after it, that also stands refuted.

1 Dh. S. I. i. 23-24.

Therefore from the *S'ruti*, from the *Smṛti* and from Usage also has been established the marriage with a maternal uncle's daughter or with the daughter of the father's sister. Thus everything is unexceptionable.

Thus in the *Smṛtichandrikâ*, **Justification of marriage with maternal uncle's daughter.**

5

Now the **Qualifications for a Bride—Kanyâlakṣhaṇâni**¹

By the text "who has not belonged to another, who is lovely," some characteristics have been stated²; now other characteristics are being stated. There *Manu*³: "One should marry a woman who is free from bodily defects, of gentle appearance and soft body." *Śâtâtapa* also: "Having a voice like the swan, in colour like the cloud, with tawny dark eyes, a maiden of this description a householder should wed; he will enjoy happiness." 10

*Âpastamba*⁴: "Having good connections and endowed with qualities, and free from ailments, one should marry." By the clause 'endowed with qualities,' is (intended to be) stated that one should not marry a girl with bad qualities. Hence also *Manu*⁵: "One should not marry a maiden with reddish (colour), nor one with a redundant limb, nor one affected by a disease, nor (either) one with no hair, nor with too much hair, nor one garrulous, nor one with tawny." 'Garrulous,' *i. e.* 15

PAGE 75* talking too much; 'tawny,' *i. e.* with tawny eyes. 20

Yama also: "Dwarfish, tall, lean, fatty, tawny-eyed, with a white emaciated colour; such a one should not be respected nor accepted; these women are likely to bring on loss and death." In the *Vishṇu Purâṇa*⁶ also: "Not one with hair of the moustache, nor also one having a masculine form; nor one with a crack voice, nor one emaciated, nor one with a crow's voice; nor one with an extremely tightened gaze, nor similarly with rolling eyes, a wise man should marry." Moreover one whose thighs are hairy, and one whose ankles are upraised, in whose cheeks are cavities, and who indulges in laughter, one should not marry such a maiden. A wise man should not marry a maiden the colour of whose skin is extremely dry, has white nails, red eyes, and also one who has fattened hands and feet. A dwarf, or one very tall, or one with knit brows, or also one who has extremely porous teeth, or one with a frightful face, a man should not marry." 25 30

1. कन्या lit. a maiden. Here according to the context, a bride is meant.

2. See above p. 115.

3. Ch. III. 10.

4. Gr. S. I. 319.

5. Ch. III. 8.

6. III. 10.

Similarly should be avoided some on account of their names. As says **Manu**¹: "One bearing the name of a constellation, a star, a river, or of a low caste, or of a mountain; not one named after a bird, snake, a messenger, nor one bearing a hideous name." *Rkṣha* i. e. constellation; 5 'low caste' e. g. the *mlechha*; 'hideous' e. g. causing terror. **Āpastamba**² also: "Those bearing the name of a constellation, or of a river, or of a tree, are condemned; also ending in R̥ or L̥ should one avoid." **Yama** also: "One bearing the name of a deity, the name of a river, or the name of a mountain or Gandharva; one bearing the name of a 10 constellation, tree, or creeper, one should avoid as for a wife."

Likewise, one who is to be married again should also not be taken in marriage. As says **Kaśyapa**: "Seven kinds of maidens for a remarriage who are a blot to the family should be avoided viz., one who was offered by word of mouth, one mentally pro- 15 mised, one upon whom the auspicious ceremonies had been performed, one who was offered with water, as also one whose hand was taken, also one who had circumambulated the fire, as also one who had given birth (to a child); thus these remarried women as stated by **Kaśyapa** burn the family like the fire. A tree burnt by fire grows up again even after a long time; but never does a family burnt by a remarried woman grow up again 20 anywhere." 'For remarriage' i. e. one remarried. So also **Baudhāyana**: "One promised by word of mouth, one mentally promised, one who was taken round the fire, or was taken as far as the seventh footstep, one consummated, one who is conceived of a foetus, and also one who has delivered, 25 thus a remarried woman is of seven kinds. Therefore, by accepting her, one secures neither progeny, nor religious merit," i. e. does not obtain. By a sacramental ritual performed again, one becomes a remarried woman. Therefore, 'by accepting her,' i. e. by marrying her, neither progeny nor religious merit does one secure i. e. obtain. Hence also **Nārada**³: "One who 30 is still a maiden and undeflowered, but had the taint of being taken by the hand, is called the first kind of a remarried woman in the performance of the sacrament again." The expression 'tainted by being taken by the hand' is inclusive also of one who was promised by a word of mouth and like others. **Yājñavalkya**⁴ also: "Whether virgin or deflowered, one on whom the sacrament of marriage is again performed is called a *Punarbhū*." 35 'Virgin,' such as one who was promised by the word of mouth and the like. A deflowered, however, is one who has been consummated, and the like.

Here, in this connection, although the external signs as stated may possibly be known somehow, still the internal ones being difficult to be 40 known, the cognation of these may be made by the method stated by

1. Ch. III. 8.

2. I. 3. 13, 14

3. Ch. XII. 46,

4. Āchāra, 67,

Âsvalâyana¹ also who after stating " that the signs are difficult to be known" proceeds : " After preparing eight balls, and after pronouncing the following *Mantra* over these, viz. 'ṛta was produced first, in the ṛta is truth well posted, if this maiden be well born, then let this be done, whatever be the truth, let that be shown, then should one address the maiden thus: 'Of these take one.' If she takes (a lump made) from (the earth of) a field yielding both crops, she will be rich in corn; if from a cowpen, (then) rich in cattle; if from an anthill, (then) eminent in spiritual knowledge; if from a perpetually watered lake, (then) endowed with general plenty; if from a gambling place, (then) a rogue; (if one) from cross-roads, (then) inclined to extreme waywardness; if (one) from a barren soil, (then) unsuccessful, (in life) ; (if one) from a cemetery, (then) a husband-destroyer." Going out in various ways is one 'inclined to extreme outwardness,' *i. e.* a wayward.

In this manner when a marriage may come about with one having the aforestated characteristics, **Yama** states an exception from the point of view of families also :—" These fourteen families, one should point out as unmarriageable. One without an *Ārṣha* ancestry should be avoidable for the *Brāhmaṇas*, as also for the *Rtviks*; (a family in which the members are) extremely tall, or extremely short, or have an extreme colour, should one avoid; as also, (one) having a defective or excessive limb, or a dyspeptic family; one should carefully avoid families suffering from white leprosy, or leprosy (of any other type); as also should be avoided a family which has a constant passion for amorousness, and a family with too many hair on the body; and an epileptic family as also a family affected by an emaciating disease." "Without *Ārṣhas*,' *i. e.* without the *pravaras*; a family in which the members are extremely tall *i. e.* have extreme length, is an 'extremely tall family'; so also where they are extremely dwarfish, is 'an extremely short,' where the colour is extreme, it is 'extremely coloured.' This avoidance of families of the diseased is out of apprehension of transmission of the disease. Hence also **Yājñavalkya**²: " Even though of established fame, not from a family affected by a hereditary taint." 'Of established fame,' *i. e.* prosperous; 'taint,' which would lead to degradation. **Manu**³ also: "Even though highly prosperous being endowed with cows, goats, sheep, wealth and corn, in the matter of a matrimonial alliance, one should avoid these ten (kinds of) families. One in which the religious performances are

1. Gr. S. I. 5. 4-6.

2. Âchâra, 54.

3. Ch. III. 6-7.

- neglected, in which no male children are born, which is devoid of Vedic study, in which the members have a thick growth of hair on the body, are subject to homorrhoids, pthisis, dyspepsia, epilepsy, white and black leprosy." 'Neglects the religious performances' *i. e.* without the performance of a sacrifice etc; 'no male children' *i. e.* devoid of male progeny; 'devoid of Vedic study,' not having the Veda; 'hair,' *i. e.* numerous hair; 'homorrhoid,' a particular kind of disease. In this manner, others also should be observed. This avoidance of one devoid of performances &c. is with a view to avoid a progeny of that kind. The origin of progeny of that kind is heard of in the **Purâṇa** also: "The son goes after the mother's family, and a daughter follows the male ancestors; as may happen to be the character of the mother, of the same character shall be the son." Hence also, **Manu**¹ states that a connection should be made with the good only: "Let him, who desires to elevate his race, ever form connection with the most excellent, and shun all low ones." **Yājñavalkya**² also: "From a family of *S'rotriya*s well established in fame for ten generations." The meaning is that five generations on the mother's side and five of the father's side, where for ten generations a family is well known, from such a great family abounding in prosperity of sons, cattle &c. one should pick up a maiden for marriage. As says **Vyâsa**: "After the (ceremonial) bath one should duly marry a maiden of the same *Varṇa*: and possessed of good qualities."

- This has a reference to the first marriage. Hence also **Manu**³: "For the first marriage of twice-born men, (one) of the same *Varṇa* is recommended." By this it is stated that at a time later than the marriage with one of the same *Varṇa*, a marriage with one not of the same *Varṇa* is

unopposed. Hence also **Yājñavalkya**⁴: "Three according

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to the order of the *Varṇas*, two, and similarly one, respectively for a *Brâhmana*, a *Kṣatriya*, and a *Vaiśya*.

- For one born as a *S'ûdra*, one of his own (class) is the wife." 'In the order of the *Varṇas*' (thus) for a *Brâhmana*, a *Kṣatriyâ*, a *Vaiśyâ* and a *S'ûdrâ*—three wives; and for a *Kṣatriya*, a *Vaiśyâ* and a *Śûdrâ* also, thus two; for a *Vaiśya*, one viz. *Śûdrâ*. That one of the same *Varṇa*, moreover, to the topmost of all has been thus established.

- Nor should an interpretation (to the effect) that for a *Brâhmana* shall have a *Brâhmaṇî*, a *Kṣatriyâ* and a *Vaiśyâ*, thus three wives; if that were so, the clause 'for one born as a *Śûdra*, one of his own class,' would have no

1. Ch. IV. 244.

2. Āchâra, 54.

3. Ch. III. 12.

4. Āchâra, 57.

particular meaning ; for, similarly would be the case for a Vaiśya, and there would be no particularisation. Hence also **Manu**¹ : " A Śūdrā (woman) alone (shall be) the wife for a Śūdra ; she, and one of his own (Varna) has been stated for a Vaiśya in the Smṛtis; these (two) and one of his own Varna for one of the Kingly order; and these (three) and one of his own (order) for one who is the foremost by birth." This, moreover, is in reference to one who has set about, out of passion. As says the **Same Author**² : " But for those who through passion desire to proceed, these lower ones should be in their respective order." ' Lower ones,' *i. e.* Inferior. By this it has been stated that for (the fulfilment of) Dharma, a marriage should be with one of the same Varna. Hence also **Viṣṇu**³ : " For a twice-born, a wife, however, can never be a Śūdrā ; for amorous enjoyment alone has she been declared for him who has been blinded by passion." ' She cannot be for religion ' *i. e.* she can have no admission in regard to religious performances. Hence also **Manu**⁴ : " The (offerings) by one who performs the rites in honour of the gods, manes, and guests, where she (*i. e.* the Śūdrā wife) is the principal, neither the manes nor the gods eat these, nor will such a one go to heaven." ' Where she is the principal,' *i. e.* which has been participated by her.

As for what has been stated by the **Same Author**⁵ : " Never for a Brāhmaṇa, or a Kṣatriya even though oppressed by a difficulty, has been stated in any past happening a Śūdrā as a wife," that has a reference only to a first marriage with a Śūdrā, as the **Same Author**⁶ has stated the order in the text. ' These should be in order.' That has been stated also by **Yājñavalkya**⁷ : " Three in the respective order of the Varnas." ' Even though oppressed by a difficulty ' *i. e.* the meaning is that when not securing one of the same Varna. This, moreover, is intended as a positive negation of these two, and not, moreover, for recommending a Vaiśyā. Since the **Same Author**⁸ says : " Men of the twice-born classes who, in their folly, wed wives of the low caste, soon degrade their families also and their children to the state of Śūdras." **Paṭhinasi**, however, recommends a marriage with a Kṣatriyā when a woman of the same Varna is not available : " When a maiden is not available, he should conduct the vow of a Snātaka ; or even may beget sons from a Kṣatriyā ; or from a Vaiśyā, or a Śūdrā ; so (say) others." Although, moreover, there is the text of **Yājñavalkya**⁹ : " As to what has

1. Ch. III. 13.

4. Ch. III. 18.

7. Āchāra, 57.

2. Ch. III. 12.

5. Ch. III. 14.

8. Ch. IV. 15.

3. Ch. XXVI. 5.

6. Ch. II. 12.

9. Āchāra, 56.

been stated that 'the twice-born may take a wife from the *S'ûdra*' that is not approved of me, because in her he is born himself," that also has the same import as the text of **Manu**.

- It should not be stated that by the clause 'in her he is born himself'
- 5 a reason having being given, there is concurrence of the qualities (also); for by **himself** also by the text¹ 'Three in the order of the Varnas' &c. a marriage with a *S'ûdrâ* (woman) has been stated. Moreover, if following the reason, at any time the marriage with a *S'ûdra* is not regarded as ever being admissible, marriage with a *Kṣhatrīyâ* also will not take place,
- 10 as there also himself is to be born. Therefore, this is not to be taken as a rule, but (only) an *Ārthavâda*².

- As for what has been stated by **Yama**: "A *Brâhmana* by having intercourse with a *S'ûdrâ* woman, incurs impurity for three days; and if he deposits a *fœtus* in her, he is deprived of his *Brâhmanahood* itself,"
- 15 as also what has been stated by **Manu**³: "A *Brâhmana* who takes a *S'ûdrâ* (woman) to bed, goes to degradation; if he begets a child from her, he loses his status as a *Brâhmana*," by him also, the begetting of a son and a sexual approach has been prohibited for one who marries in an inverse⁴ order, and not merely the begetting of a son in her.

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- 20 If it were so, the Text⁵: "Four, three, two and one shall be the shares for the sons of a *Brâhmana*," laying down the rule of partition, would not have been (there). Hence also even **Manu**⁶ states a fault merely by reason of a progeny through the *S'ûdrâ* woman: "By practising handicrafts, by pecuniary transactions, by (begetting)
- 25 children on *S'ûdrâ* (women) only, by reason of cows, horses, and conveyances, by agriculture, and by taking service under a king By officiating at sacrifices of men unworthy for a sacrifice, and thus by an abjuration⁷ of faith in the fruition of actions, families which are devoid of (the knowledge of) the Mantras, lost their status as a family."
- 30 'By cows &c.' i. e. by the sale of cows, horses &c.

1. Achâra, 57.

2. It will be a *निन्दार्थवाद*. See note on p. 166. Collections. Vol. II.

3. Ch. III. 17.

4. व्युत्क्रमेण i. e. first marrying a *S'ûdrâ*, and then others &c.

5. Of *Yājñavalkya* II. 125.

6. Ch. III. 64-65.

7. नास्तिक्येन च कर्मणा—अयाज्यवात्यादियाजनैः कर्मणा नास्तिक्येन. For a नास्तिक see **Mann** Ch. II. 11. an unbeliever, an atheist, one who denies the authority of the Vedas, or the existence of a future life, or the existence of a supreme ruler or a creator of the universe. नास्तिक्य has been defined as शास्त्रीयफलवत्कर्मसु कलाभावबुद्धिः.

Also the **Same¹ Author** mentions other views even: "According to Atri, and also (according to) the son of Utathya (*i. e.* Gautama²), he who weds a S'ûdrâ woman becomes an outcaste; according to Śaunakâ on the birth of a son, and according to Bhṛgu, he who is in the state of a progeny from her." The meaning of this: A Brâhmaṇa who weds a S'ûdrâ (woman) becomes degraded, (such) has been stated to be the opinion of Atri and also of the son of Utathya viz. Gautama. Therefore, according to their opinions, there is no marriage with a S'ûdrâ woman. (The opinion) of Śaunakâ is that by a marriage merely there is no degradation, but by the birth of a son. Therefore in their opinion, one should not approach a S'ûdrâ during season. According to Bhṛgu, however, not by the procreation of son even occurs their degradation, but by the state of a progeny from her,—these only *i. e.* the children procreated upon a S'ûdrâ woman, one who has these only, is one having her progeny; the state of such a one³. Therefore according to his opinion, while the Brâhmaṇa has not delivered, one must not approach a S'ûdrâ wife in season. To that effect **Vasiṣṭha⁴** also states a prohibition of a marriage with a S'ûdrâ woman: A S'ûdrâ even, so some; (but) without the mantras, like those. One should not act like that. For, from that certain indeed is the family degradation, and after death no heaven."

Thus in the **Smṛtichandrikâ**, the **Characteristics of a maiden**.

Now the **Characteristics of a Bride-groom-Varalakṣhaṇâni**.

There **Gautama⁵**: "One should give to a person possessing (sacred) learning, of virtuous conduct, who has relations and (high) character." 'Learning,' *i. e.* Veda and the revelation; 'conduct,' *i. e.* behaviour; 'relations,' *i. e.* highly praiseworthy kindred; 'character' *i. e.* general tendencies. The meaning is that to one highly endowed with these, one should offer a maiden daughter. **Âpastamba** also: "Having good kindred, character, and other characteristics, possessing sacred knowledge, undiseased," that is, these are the essentials for a Bridegroom. **Yama** also: "Family, character, bodily health, success in life, learning, wealth, and possessing good support, after inquiring into these seven qualifications, a maiden should be given by wise men; the rest need not be considered."

1. Ch. III. 16.

2. See Kullûka.

3. *i. e.* according to Bhṛgu, begetting sons by itself may not cause degradation; but if his progeny consist of the S'ûdra's sons then only there may be degradation.

4. Ch. I. 25-27.

5. Ch. IV. 4.

As for what has been stated by **Viṣṇu** : "Of a Brāhmaṇa, the family is to be accepted, not the Vedas together with the *Pada* and *Krama*; for the offer of a bride, as also for a *S'râddha*, not learning is there the (inducing) cause," that is intended for indicating the chief importance of the family, and not for discarding (the value of) learning. Hence also
 5 **Āśvalâyana**¹ : "The family first, one should examine."

Similarly his masculineness should also be examined, so says **Yājñavalkya**² : "One whose virile power has been carefully examined, young, wise, and beloved of all." **Kâtyâyana** also : "For progeny, women have
 10 been created; the woman is the field, men possess the seed; the field should be given to the possessor of the seed; one devoid of the seed does not deserve the field." Hence, indeed, (it) must be examined; this is the import. **Nârada**³, moreover, states the method of its examination : "One whose semen floats in water, and whose urine is sounding and foamy,
 15 may by these tokens be regarded as having masculineness; by the opposite, *i. e.* however, an impotent." 'Seed,' *i. e.* semen; 'sounding,' making a sound.

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Yājñavalkya⁴ also : "One whose urine is sounding and foamy, has heavy semen, and has a bull's voice, is a male, otherwise an eunuch, undiagnosable, having his lower part in the mouth,"—is a particular variety
 20 of eunuchs.

Sâtâtapa also mentions the qualifications for bridegrooms : "The bridegroom must be one who should be desired as one to be selected, must have wealth, having a good family and character; good looking, a scholar, wise, young, and free from faults." 'Desired to be selected', *i. e.* by the bride's
 25 father.

The faults also have been stated by **Kâtyâyana** : "Arrogant, degraded, a leper, and a eunuch, born in one's gotra; as also one devoid of eyes and ears, likewise affected by epilepsy; these have been mentioned in the *Smṛtis* as the faults in a bridegroom; the faults of a bride also have been declared.
 30 To those stationed at a long distance, who are devoid of learning or those following the path of final emancipation, to the *Sûdras*, to those who have retired, a maiden daughter should not be given by the wise."

Thus in the **Smṛtichandrikâ** the **Qualifications of a bridegroom**.

1. Ch. I. 5. 1.

3. Ch. XII, 10.

2. Āchâra, 55.

4. Not in the printed edition.

Now the **Periods for giving away a bride.**

There **Samvarta** : "In the eighth (year) she becomes *Gaurî*, in the ninth she becomes *Nagnikâ*, in the tenth she is called *Kanyakâ*, in the twelfth she is declared a *Vr̥shalî*." ' *Vr̥shalî*.' i. e. a woman in her menses, vide this Smṛti of **Devala** : "A barren woman should be known as a *Vr̥shalî*; also one whose children are dead is a *vr̥shalî*; another (woman) to be known as a *vr̥shalî* is (one who while yet) a maiden, has entered menses." 5

This, moreover, is intended as a broad rule, and not that in the twelfth alone she becomes menstruated, as in the case of some, even earlier also the appearance of menses being possible. Hence also **Yama** : "Of eight years she becomes *Gaurî*, one of nine years *Rohinî*; one of ten years becomes a *Kanyâ*, and thereafter a menstruated one." 10

As for what, moreover, has been stated by **Āpastamba** : "When of eight years, she becomes *Gaurî*, but one of ten years *Kanyakâ*; when, however, the twelfth year is reached, the menses appear in women,"; as also what has been stated by **Yama** : "when the twelfth year has arrived, menses start in women,"; as also by **Yama** : "When after the twelfth year has been reached, one who does not offer his maiden daughter (in marriage), month by month, she has the menses, and her father drinks the blood,"; that also is intended as an ordinary rule, in the case of some there being the possibility of the non-appearance of menses even then. 15 20

Hence also **Manu**¹ : "A man aged thirty years, shall marry a maiden of twelve who pleases him; or a man of twenty-four a girl of eight years of age; if (the performance of) his duties (is likely to) suffer, (he should marry) sooner." 'Sooner,' i. e. earlier in age. Thus then it comes to be stated that so long as the menses do not appear, till then a girl's marriage is not opposed (to the Śāstras). Hence also **Yama** : "Within such a time should one get his daughter married; yet before she has not menstruated." **Gautama**² also : "A girl should be given away in marriage before she menstruates. He who does not give, incurs sin. Or before she takes to (the upper)³ garments; so some." **Samvarta** also : "When the period for the (appearance of) hair arrives, Soma enjoys the maiden; at the menstruation period, a Gandharva; while Fire at the appearance of the breast; therefore, one should get a maiden married before yet she has not menstruated." 25 30 35

1. Ch. IX. 94.

2. Ch. XVIII. 21-23.

3. वाससः प्रतिपत्तिः Of the Marathi पद येणे. i. e. before she gets into a development of her body when the upper garment becomes necessary.

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- Vasishtha**¹ also : "One should offer his daughter in marriage, while she is a *Nagnikâ*, out of fear for the period of menstruation ; for if she remains over (unmarried) after menstruation, the sin becomes attached to the father." A *Nagnikâ*, moreover, has been explained in the **Purâṇa** : "As long as a maiden does not, out of bashfulness, cover her limbs, such as the secret part and the like, in the presence of men, so long she remains a *Kanyakâ*." The **Saṅgrahakâra** also : "As long as she does not take to the upper garment, as long as she plays with dust, as long as she does not know a sin, so long is she a *Nagnikâ*."
- 5 **Amara**², however, says that until the appearance of menses, she is *Nagnikâ* : "A *Nagnikâ* is one in whom the menses have not appeared."

- Likewise, **Manu**³ states the period for the marriage of the bridegroom also. "A man aged thirty years shall marry a maiden of twelve who has reached his heart, or a man of twenty-four a girl of eight years of age; or if he apprehends an impediment in (the performance of his) duties, sooner."
- 15 **Bṛhaspati** also : "One of the age of thirty years should take a *Nagnikâ* of ten years of age as a wife ; or one of the age of twenty-one years should take (a girl) of seven years of age." In the **Vishṇupurâṇa**⁴ also : "One should take as his wife a girl of an age of which he will have three times."
- 20 Thus in the **Smṛtichandrikâ** the **Periods for giving away a maiden in marriage**.

Now the **fruit of giving away a daughter in marriage—Kanyâdânaphalam**.

- He, moreover, who offers a maiden daughter in marriage according to the rules, for such a one, **Manu** states the result : "Not by (maintaining) the perpetual fire-worship, nor by giving protection to a Brâhmana shall a man have the fruit which he obtains by offering a maiden daughter according to the rules."
- 25 **Marichi** also : "Never one who maintains a perpetual fire goes to hell, nor one who gives away a maiden daughter ; nor his son; the fruit of the gift of a maiden daughter (in marriage) is equal to that which accrues to a king from the *Viśvajit* sacrifice. By giving away a maiden daughter duly consecrated by the sacrificial *mantras* one obtains merit which is a hundred times that of a hundred *Jyotiṣṭoma* and *Atirâtra* sacrifices."
- 30 **Bṛhaspati** also : "A cow is equal to a thousand (coins); ten cows are equal to a bull; ten bulls are equal to a conveyance; ten conveyances are equal to a horse; a maiden daughter is equal to ten horses; and the donation of land is equal to that. The donation of gold,

1. Ch. XVII. 7.

3. Ch. IX. 94.

2. Ch. II. 6-8.

4. Book III. 10.

a horse, sessamum, elephants, a maid servant, house, chariot, a maiden and of a tawny cow, are indeed the ten supreme donations." Yama also : "Of ten thousand capakle yoke bulls well appropriated, one should know a maiden to be equal to these. By giving a *Gaurī* (one reaches) the region of heaven, *Vaikuṇṭha* by donating a *Rohinī*; by giving a *Kanyā*, the region of Brahma, while the *Rawara* hell by (giving) a menstruated girl. "

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Likewise the **Same Author** also declares a sin for one marrying a girl in her menses : " The mother also, as also the father, and similarly also the brother, these three go to hell, at the sight of a maiden menstruated. That Brāhmaṇa, who infatuated by passion marries her, should not be spoken to, and even should be banned company at dinner ; such a *Vipra* (should be regarded as) the husband of a *Vṛṣhalī*. That Brāhmaṇa who keeps a *Vṛṣhalī* being infatuated by passion, for him there is an everlasting impurity (of death), (the sin of) Brāhmicide day by day." He moreover, who has intercourse with her, for him also the **Same Author** declares a sin : " That twice-born man who has enjoyment with a *Vṛṣhalī* woman for one night, (the sin of) that will be wiped off after three years if he continually subsists on alms begged. Intercourse with a *Vṛṣhalī* continually for one month reduces one to the status of a *S'ūdra*, and after death he is born a dog. For one who has drunk the foam of the mouth of a *Vṛṣhalī*, as also one who has been contaminated by her breath, and also of one who is born of her, no expiation whatsoever exists."

When, however, while yet unmarried a maiden becomes menstruated, then **Brhaspati** declares (the sin of) foeticide against the father ; " When a maiden (while) at her father's house and not sanctified by a sacrament, has sight of the menses, the (sin of) foeticide is for her father ; such a woman has been declared a *Vṛṣhalī* by the *Smṛtis*." 'Foeticide' *i. e.* the murder of an embryo. That, moreover, should be understood to be for each season. So also **Yājñavalkya**¹ : "By not giving, he incurs the sin of foeticide at each period." **Nārada**² also : "As many seasonal periods may pass for her being without a husband, so many foeticides shall be incurred by one who does not give her away."

As for what has been stated by **Manu**³ : "Rather should a maiden remain at (her) home until death, although menstruated, but never should one offer her on any account to one destitute of good qualities," that is

1. Āchāra, 64.

2. Ch. XII. 26.

3. Ch. IX. 89.

intended to indicate that when one endowed with good qualities is available, to one destitute of qualities should not be given ; and not as a prohibition of one devoid of good qualities. Since says **Baudhâyana**¹ : " One should give his daughter who is a *Nagnikâ* to a celibate who is endowed with good qualities ; or even to one devoid of good qualities ; but should not keep her (in the house) when menstruated." And **Yama** also : " One should give his daughter who is a *Nagnikâ* to a man endowed with good qualities, according to capacity ; but not to one devoid of good qualities ; but should not keep her in when menstruated."

When, however, even such a one, he does not give away, then the maiden herself should select a bridegroom appropriate for herself. So says **Yama** : " That maiden daughter who stays at the house in the twelfth year, thereby the (sin of) foeticide (accrues) to her father ; such a maiden should select herself." This selection (by herself), moreover, is to be understood as three years after the period. So also **Baudhâyana**² : " Three years, let a menstruated damsel wait for the order of her father. After that time, in the fourth year, however, she should select a husband proper for her. If a proper one be unavailable, she may resort even to one destitute of qualities." ' Proper,' *i. e.* possessing good qualities. **Manu**³ also : " Three years a damsel should wait after menstruation ; but after that period, she should secure a proper husband. If not being given in marriage, she herself seeks a husband, she incurs no guilt, nor also he to whom she resorts." The meaning is that the husband to whom she resorts, he even incurs no guilt. As to what has been stated by **Vishṇu** : " After passing three seasons only a damsel may herself choose a husband," that is intended as a prohibition before three periods (have passed). In this connection **Manu**⁴ : " A maiden who chooses a husband for herself, shall not take with her any ornament belonging to the father, or the mother, or given by the brother ; she will be (guilty as) a thief if she takes it."

He, moreover, who having once offered a damsel by a verbal promise again takes her away, such a one should be punished by the king ; so says **Yâjñavalkya**⁵ : " Once (alone) is a damsel given ; one who takes her, incurs the punishment as for a thief." **Manu**⁶ also : " Once does a share fall, once is a maiden given in marriage, (and) once does a man say ' I

1. Dh. S. IV. 1. 12.

2. Dh. S. IV. 14-16.

3. Ch. IX. 90-91.

4. Ch. IX. 92.

5. Āchāra, 65.

6. Ch. IX. 47. see also Nārada Ch. XII. 28

will give,' these are the three 'once' of good men." 'Once a share falls' *i. e.* once only does one obtain a share from the father &c.

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This, moreover, has a reference to an unblemished bridegroom. As says **Nârada**¹: "After having duly offered a maiden to a bridegroom, if one does not give her, when he is faultless, that other should be punished by the king like a thief." By this indication of a sin it comes to be stated that even if orally promised before, she should not be given. Hence also **Gautama**²: "Even if promised, one should not give to one (who is) engaged in an unlawful undertaking." With this same opinion also **Yājñavalkya**³: "Even when given, he may take her back if a better bridegroom comes up." 5 10

As for what has been stated by **Manu**⁴: "Neither the ancients nor the moderns who were good men have done such (a deed) that, after promising (a girl) to one man, they gave her to another," this also has a reference to a faultless bridegroom. Hence also **Nârada**⁵: "In the (matrimonial) connection between a man and a woman, selection has been ordained as the first (process); after selection, the taking of the hand, and thereafter the sacramental ritual which is independent; of these two, the selection is uncertain, by reason of a defect being declared." 'Of these two' *i. e.* of the selection and the taking of the hand, between these the selection only by reason of a defect being declared is uncertain, not the taking of the hand, the import is that among these two, by a mere verbal promise the status of a husband cannot be induced. Hence also **Yama**: "By (a gift with) water as well as with a word a man is declared to be the husband of a maiden; and by the sacramental ritual of the taking of the hand, the status of a husband at the seventh step." 15 20 25

By this, it comes to be stated that even upon the death of the bridegroom, (but) before the seventh step there is no widowhood. To that effect is also **Vasiṣṭha**⁶. "If after a maiden has been given by (a libation of) water, as also by a verbal promise, the bridegroom die, but she was made over by the (recitation of) mantras, she remains a maiden, such a one is certainly the father's." 'Certainly the father's,' *i. e.* not of the acceptor. **Kātyāyana** also: "After having selected, if a man dies; the maiden may select another bridegroom after the lapse of three appearances of blood." 'Appearances of blood' *i. e.* appearances of the menses. In the same 30 35

1. Ch. XII. 32.

3. Āchāra, 65.

5. Ch. XII. 2-3.

2. Ch. V. 21.

4. Ch. IX. 99.

6. Ch. XVII. 72.

manner may be observed in the case of one who has gone to another country. As says **Nārada**¹: "If after accepting (the offer of) a maiden a bridegroom, goes to another country, after the lapse of three seasons, the damsel may choose another (man as the) bridegroom."

- 5 **Manu**², however, states a special rule, even after the payment of the *Śulka*: "If after the *Śulka* has been paid for a maiden, the giver of the *Śulka* dies, she may be given to his brother, if she agrees." Thus in this way, it comes to be stated that after the verbal gift and until the completion of the seventh step, if a fault is discovered, or upon death, or the like,
- 10 one may give the maiden to another, and not subsequently. Hence also **Kātyāyana**: "When a maiden has been promised to be given to many, but has not been married, and all the bridegrooms appear, the one first chosen shall obtain her; if, however, one arrives after she is married, the first man chosen shall not take her." The meaning is that the man (who
- 15 was) chosen first shall take only the price paid by himself, and not the price. **Manu**³ also: "Let no prudent man, after giving his daughter to one (man), give her again to another; for he who after having (once) given (his daughter), gives (her) again incurs (the sin of) speaking falsely regarding a human being." That also has been stated by the **Same**
- 20 **Author**⁴: "One kills five by a false testimony regarding beasts; he kills ten by a false testimony regarding kine; he kills a hundred by a false testimony regarding horses, and a thousand by false evidence concerning men." Five *i. e.* relatives; as these only are (contemplated) in the context. **Vasiṣṭha**⁵, however, declares a gift to another even after the acceptance of
- 25 the hand: "If after the acceptance of the hand the man died and merely the sacramental ritual was performed on the bride with the (accompaniment of the) mantras, in such a case if she has not been deflowered, she may have the sacrament (of marriage) performed for her again." **Nārada** also: "Even though married, if a maiden had no sexual intercourse, she is entitled to a
- 30 sacramental (marriage) ritual again; as is a maiden, so indeed is such a one"

1. Ch. XII. 24.

2. Ch. IX. 97. *शुल्क*—is bride's fee or price. There are passages in **Manu** in regard to the giving and acceptance of *शुल्क* which contradict each other lending support to the theory of interpolation in this Smṛti. For, while in III. 51-54 any payment as in exchange for a bride is condemned in strong terms, here on account of the amount paid the bride is regarded as the property of the family and the brother of the bridegroom is naively recommended as his substitute; and in Ch. VIII. 204 she is treated simply as a chattel.

3. Ch. IX. 71.

4. See **Manu** Ch. VIII. 98.

5. Ch. XVII. 74.

This should be understood also to be (applicable) upon the discovery of a defect. Hence also **Yama** : " If

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the bridegroom be somehow (discovered to be) not endowed with good family and character, on such an occasion no (recitations of the) mantras have any effect, nor can there be

the sin of speaking falsely in connection with a damsel. Taking away the damsel by force if she has not been deflowered, one should give her again to another possessed of good qualities ; thus said S'âtâtapâ." **Kâtyâyana**

also : " Such a one, however, if he be of another caste, or be one degraded (from caste), or be impotent, or guilty of objectionable acts, or be of the same *Gotra*, or be a slave, or a victim of a long-continued disease, though married, such a one even may be given to another, bedecked with ornaments and clothes." **Manu**¹ also : " When a husband has been lost, is dead, has become an ascetic, is impotent, or has become degraded, upon these adverse occurrences, another husband has been prescribed for women."

In this way, these texts permitting a marriage of a woman who after the sacramental ritual of the sex had remained undeflowered, should be understood to be in reference to another Yuga. Hence also in the **Âditya Purâṇa** : " Remarriage of a woman who had been married, a (special) share for the eldest, killing of a cow likewise ; in (the age of) Kali one should not do these five, (also marriage with) a brother's wife and the (ascetic's) water-pot." In **Another Smṛti** also : " Begetting a son from the husband's brother, cow, the (ascetic's) water-pot, (marrying) an undeflowered (maiden), human sacrifice—(these) five, one should avoid in the Kali (age)."

Manu², however, has mentioned the abandonment of a damsel even upon the discovery of a defect : " Though (a man) may have accepted a damsel in due form, he may abandon her if she be blemished, diseased, or deflowered, as also (if she have been) given by fraud." In various ways, or intensively violated (is the sense of) ' deflowered.' **Nârada**³ also : " One should not assign a defect to a blameless damsel, nor should one attribute a blemish to a faultless bridegroom ; if there be a defect, there is no sin in the giving up of each other." This even must be understood to be (applicable) before the seventh step (has been completed) ; then alone the status of a wife having its beginning. Hence also **Manu**⁴ : " The mantras used at the taking of the hand are certain proof of a (maiden having been taken as a) wife ; their final completion, however, should be known by the learned

1. Not found in Manu, but Nârada has it at Ch. XII. 97. Medhâtithi refers to this text in his comments on Manu Ch. V. 156. see p. 455. Col. Vol. 9.

2. Ch. IX. 72.

3. Ch. XII. 31.

4. Ch. VIII. 227.

to be in the seventh step." He, however, who without disclosing the damsel's defect, offers her, such a one should be punished by the king; so says **Nārada**¹: "He, however, who offers a maiden affected by a fault without disclosing the defects, for such a one, the king should
 5 administer the punishment as for the first amercement." Two hundred seventy *paṇas* are (for) the first amercement. As for what has been stated by **Yājñavalkya**² even: "One who without declaring the defect gives (a damsel) shall be punished with the highest amercement", that is intended as indicative of the gravity of the sin. One thousand and eighty *paṇas* are
 10 (for) the highest amercement.

He, moreover, who renounces a faultless even, such a one also is to be punished; so says **Nārada**³: "That man, however, who, after having accepted a damsel (in marriage) abandons her (although) faultless, such a one should be restrained; and even though not willing, he must
 15 (be made to) marry that very damsel only". 'Should be restrained' i. e. should be punished. The **Same Author**⁴ states the punishment also: "After having accepted a blameless (damsel), one abandoning her, (should be punished with) the highest amercement". The defects of a damsel even have been stated by the **Same Author**⁵: "Suffering from a
 20 long-continued and vile disease, having a defect, having had a sexual intercourse, overbold, mentally attached to another,—these have been declared as blemishes in a damsel".

Thus in the *Smṛtichandrikā* the **Fruit of giving away a bride**.

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25 Now the **Persons who can give away a bride—Kanyādātṛnirṇayaḥ**.

There **Yājñavalkya**⁶: "The father, the father's father, the brother, the sakulyas (kinsmen, agnates), and also the mother, are each entitled to give a girl in marriage. If the first have perished, the next (in order) if in a normal condition, or the one next, and so on". 'In a
 30 normal condition' i. e. free from any malady such as lunacy &c. For, when not in a normal condition, even what may have been done by the father &c., will be (regarded as) not done. As says **Nārada**⁷: "Although master of himself, whatever act he does when he is reduced to an abnormal condition, that is stated (to be regarded) as not done, for the reason that he was not master of himself".

1. Ch. XII. 33.

2. Āchāra, 66.

3. Ch. XII. 35.

4. Ch. XII. 37.

5. Ch. XII. 36

6. Āchāra, 63.

7. Ch. I. 40.

As to what has been stated by **Manu**¹: "To whomsoever a father may give her, as also a brother under the father's authority, him she should serve while living, and after death even should not transgress", that is intended as demonstrating their paramount right, and not as a prohibition for others. Hence also **Nârada**²: "The father should give the maiden daughter himself, or the brother under the authority of the father; the mother's father, as also the maternal uncle; the agnatic kindred likewise; the mother, however, in the absence of all, if she be in a normal condition; when, however, she is not in a normal condition, the castemen may give away a maiden". When, however all are not available, then the king should give; so says the **Same Author**³: "When, there is no one whatsoever who can give, the maiden should approach the king".

When, even he does not give on account of his being engrossed in the government of his kingdom, then the maiden herself, with his sanction may choose a proper husband for herself. That also has been stated by the **Same Author**⁴: "Under his authority having chosen a bridegroom, after an inquiry she may offer herself to him" **Yājñavalkya**⁵ also: "In the absence, however, of persons who can give, the girl may select herself an eligible bridegroom". 'Eligible,' i. e. fit to be approached. So also **Nârada**⁶, in continuation of the direction 'should choose': "Of the same varṇa, of a suitable form, of good family, character, and learning, she should pursue her (household) duties along with him, and should also beget sons from him".

Thus in the **Smṛtichandrikâ**, the Rule as to the Giver of a maiden.

Now the Appointment of a widow for begetting issue—Vidhavâ-Niyojanam.

There **Manu**⁷: "From the husband's brother, or from a *sapinda*, by a woman who has been properly authorised, the desired issue should be secured upon a failure of progeny". By a woman, under an appointment by the father-in-law or the like, from the husband's brother, either elder or younger, or in his absence from a *sapinda*; the desired progeny i. e. possessing the characteristics of masculineness &c. should be begotten; this is the meaning. **Yājñavalkya**⁸ also: "To a sonless (woman), being permitted by the Guru, the younger brother of the husband, with the desire for a son, or a *sapinda* or a *śugotra*, being anointed with clarified butter, may approach, when in season". 'With the desire for a son', i. e. of her, is

1. Ch. V. 51.

4. Ch. XII. 22.

7. Ch. IX. 59.

2. Ch. XII. 20-21.

5. Āchâra 64.

3. Ch. XII. 22.

6. Ch. XII. 23.

8. Āchâra, 68.

to be understood; for otherwise the levirate is prohibited. To that effect also **Yama**. "Not one who has no desire should be appointed; one who is desirous of a son, should one appoint".

5 It should not be supposed that one who is without a son, as (by reason of that) she would not have known &c. should be imbued with a desire for a son as **Manu**¹ has stated. "After the death of her husband, a virtuous wife remains firmly settled in chastity, goes to heaven, even though she be without a son, just like these celibates".

10 A son also, only one is to be begotten, not a second. So says **Manu**². "One who has been appointed (to beget issue) in a widow, shall be anointed with clarified butter, and silent, at night, beget one son; on no account a second".

15 Some however, consider that one son only is like having no son, and thus regarding the non-realization of the object of an appointment, desire the begetting of another son. That also has been stated by the **Same Author**: "The experts in that branch consider that a second (Child) should be begotten on women, they regard that the object of the Niyoga is not fulfilled in law as they see it".

20 Here, **Yama** states a special rule: "When, however, in season, she has bathed, restrained in speech, after sunset, at night, he should not touch the nails or the hair, without having a smell or a touch, he alone by himself with his body anointed with clarified butter, smelling badly, and dissipated by anguish, taking away (his) mouth from (her) mouth, nor touching (her) limbs with (his) limbs, restraining himself, he should deposit the embryo; but after imparting the embryo, should get away." 25 'Should get away', i. e. should not approach again. Hence also **Yājñavalkya**³: "Until the occurrence of conception, should he go; fallen otherwise will he become. In the manner under this rule, a son born shall be (known as) his Kshetraja son". 'His', i.e. of him who had married her before.

30 As for what has been stated by **Manu**⁴: "Not with any other must a widowed woman be appointed (for begetting issue) by the twice-born; for those who appoint her to another (man) will violate the eternal law"; as also in **Another Smṛti**: "Never for a chaste woman a second husband has been recommended", that is intended as a prohibition in the **Kali** (age); thus there is no contradiction. Hence also **Kratu**: "No 35 begetting of a son from the husband's brother; a damsel (once) given cannot be given (again), no sacrifice, nor the Killing of a cow should be made

1. Ch. V. 160.

3. Āchāra, 69.

2. Ch. IX. 60.

4. Ch. IX. 64.

in the Kali (age), nor also the water-pot". **Baudhâyana** also, "The Commands which were performed before, are not performed here in the present day; that was an order for the past; like the appointment of a widow (for begetting issue)".

Thus in the **Smṛtichandrikâ**, the **Appointment of a widow**.

5

Now the **Varieties of marriages—Vivâhabhedâh**.

There **Manu**¹: "Know briefly the (following) eight (forms of) marriages of women. The **Brâhma**, the **Daiva**, so also the **Ārsha**, the **Prâjâpatya**, and similarly the **Āsura**, the **Gândharva**, and also the **Râkṣasa**, and the **Paisâcha** the eighth, the basest of the base". There **Yājñavalkya**²:
 "(That is called) a **Brâhma** marriage (wherein the bridegroom) being invited, (the bride) is given away (to him) bedecked according to the (giver's) means". The meaning is that that is called a **Brâhma** (form of) marriage wherein, having caused to be brought a bridegroom of the stated qualities, to him a maiden daughter bedecked with ornaments according to means is given. **Manu**³ also: "After having bedecked and honoured, the gift of a daughter voluntarily after inviting (him), to one learned in the Vedas and of good character, that is called the **Brâhma** rite". Having honoured, i. e. having respectfully welcomed him with ornaments &c. A son born of such a one, however, redeems from sin ten (ascendants) such as the father and the rest, and ten (descendants) such as the son and the rest, and also himself. So also **Gautama**⁴: "Ten ancestors, ten descendants, and his own self, does a son born of a woman wedded according to the **Brâhma** form purify." If such a one is well-behaved, is the supplement. So also **Manu**⁵: "The son of a wife wedded according to the **Brâhma** rite, if he performs meritorious acts liberates from sin ten ancestors, ten descendants, and himself as the twenty-first". **Gautama**⁶ also: "Virtuous sons purify".

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Of the **Daiva** and the **Ārsha** also **Yājñavalkya**⁷ states the characteristics: "To the **Ritwik** officiating at a sacrifice (constitutes) a **Daiva** marriage". When a sacrifice has commenced, during (the course of) which, after being bedecked with ornaments a damsel is given, that is the **Daiva** marriage. So also **Manu**⁸: "When, however, a sacrifice has commenced,

1. Ch. III. 20-21.

2. Āchâra, 58.

3. Ch. III. 27.

4. Ch. IV. 27 (29).

5. Ch. III. 37.

6. Ch. IV. 24.

7. Āchâra, 59.

8. Ch. III. 28.

to a *Ritwik* who is duly officiating at the performance, the gift of a daughter bedecked with ornaments, they call (this) the *Daiva* rite".

Where, moreover, after taking a couple of cows, a damsel is given, that is the *Ārṣha* marriage. The use of (the expression): 'a couple of cows' is (only) indicative. Hence also **Manu**¹: "After taking from the bridegroom, according to the law, one or two pairs of cows, the giving away of a maiden in accordance with the rules, they call the *Ārṣha* rite". Pair *i.e.* a bull and a cow. Of these two, **Yājñavalkya**² states the fruit: "The son born of the first marriage, purifies fourteen (generations), and the one born of the second, six". First *i.e.* born of the *Daiva*, purifies seven ascendants, and seven descendants; born of the second, *i.e.* begotten under the *Ārṣha*, such a one moreover, three and three. So also **Manu**³: "The son born of a wife, wedded according to the *Daiva* rite, likewise (purifies) seven ascendants and seven descendants; the son of (a wife married by) the *Ārṣha* rite, three and three; and the son of (a wife married by) the *Kāya* rite, six, and six (of the ascendants and the descendants)". *Kāyah i.e.* the *Prājāpatyah*. Its characteristics also states the **same Author**⁴: "May both of you perform together your duties", addressing with these words the giving away of a damsel after due honour shown is called the *Prājāpatya*".

Likewise, **Yājñavalkya**⁵ states the (next) four, such as the *Āsura* and the others: "The *Āsura* by the acceptance of money; the *Gāndharva* by mutual consent; the *Rākṣasa* forcibly taking after a fight; and the *Paiśācha* by deceit (practised) upon the girl." After accepting money from the bride-groom, the making over of the damsel, without a gift over, that is the *Āsura* marriage. So also **Manu**⁶: "After giving money to the kindred, and to the bride also, according to (one's) capacity, the taking away of a damsel according to his own will, is called the *Āsura* rite". 'Taking away' *i.e.* acceptance. 'According to his own will', *i.e.* in accordance with his own desire.

The *Gāndharva*, is the mutual union of the bride and the bridegroom out of their desire. To that effect also **Manu**⁷: "The mutual union at the desire of the damsel and of the bridegroom also, one must know that as the *Gāndharva* rite, which springs from the desire, and has sexual intercourse for its purpose". 'Has sexual intercourse for its purpose' *i.e.* for a sexual intercourse.

1. Ch. III. 29.

2. Āchāra, 59.

3. Ch. III. 38.

3. Ch. III. 30.

4. Āchāra, 61.

6. Ch. III. 31.

7. Ch. III. 32.

The *Rākṣhasa*, however, is the taking away of the damsel by fighting. So also **Manu**¹. "By killing and wounding (the kinsmen) and breaking (through them and the house), the forcibly taking away of a damsel while (she is) crying loudly and weeping, is called the *Rākṣhasa* rite". 'Forcibly' i. e. by compulsion.

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The *Paisācha*, moreover, comes about by a deceit against the bride. Deceiving is deceit. The meaning is that the taking away of a bride by deceit e. g. when she is in a sleeping condition &c. is the *Paisācha*. To that effect is **Saunaka**: "When one takes away while (she is) asleep or intoxicated, that is *Paisācha*".

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In regard to these, i. e. *Āsura* and others, **Manu**² states the defects in the progeny: "In regard to the forms of marriages commencing with the *Brāhma*, and the others successively, sons are born (who are) radiant with the knowledge of *Brāhma*, and honoured by the *Śiṣṭas*. Endowed with beauty, virility, and good qualities, possessing wealth and resplendent with fame, fully realizing the object of their desire, intensely loyal to *Dharma*, and they live for a hundred years. In regard to the remaining blameable marriages are born sons who are cruel, speakers of untruth, and enemies of *Brāhma* and *Dharma*". 'Cruel', i. e. inclined to do harm. 'Enemies of *Brāhma*' i. e. enemies of the *Vedas*.

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It should not, moreover, be supposed in regard to the *Asura* and the like marriages, that by reason of the absence of the seven steps and going round the fire, the status of a husband and wife would not arise; as even there, (the performance of) the sacrament has been ordained even after the acceptance. To that effect **Devala**. "In marriages such as the *Gāndharva* and the like, again the marriage rite should be performed by the twice-born of the three *Varnas*, at the time with the fire as the witness". In the **Grhya Parisiṣṭa** also: "The marriages (called) *Gāndharva*, *Āsura*, and *Paisācha*, as also that which is the *Rākṣhasa*, in these, first is the wedding, afterwards has the *homa* been ordained". 'Wedding', i. e. acceptance. Hence also **Vasiṣṭa**³ has stated that not by a forcible taking away is wifehood induced: "If a damsel be carried away by force, and has not been consecrated by the *mantras*, she may be given to another in accordance with the rules; as (is) a maiden, so is such a one".

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In this connection **Manu**⁴ states a rule of adjustment about marriages by regard to the *varṇas*,: "One may know that the first six according

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1. Ch. III. 33. 2. Ch. III. 39-41. 3. Ch. XVII. 73. 4. Ch. III. 23.

to the order (followed above) are lawful for a Brâhmana; the four last for a Kshatriya; and the same four—but not the Râkshasa, for a Vaiśya and a Sûdra”. Beginning with the Brâhma and ending with the Gândharva for the Brâhmana, one should know to be a ‘lawful’ i. e. not departing from the Dharma. The last, i.e. commencing with the Āsura and ending with the Paisâcha, for the Kshatriya; for a Vaiśya and a Sûdra even these also, excepting the Râkshasa. Among these also, the **Same Author**¹ mentions those approved: “The sages regard the first four as approved for a Brâhmana, the Gândharva and the Râkshasa for a Kshatriya, and the one the Āsura for a Vaiśya, and a Sûdra”. In **Another Smṛti** also: “The first four are approved for the Brâhmana; the Gândharva and the Râkshasa for the Kshatriya, and one, the Āsura for the Vaiśya, and for the Sûdra, the last, but censured”. ‘Censured’, the meaning is that it is not approved for any one. Hence also **Manu**²: “The basest (form) of the marriages has been declared to be the Paisâcha, the eighth”. Hence also **Vyâsa** has stated the Paisâcha only when any other kind of marriage is not available: “When a good damsel is difficult to be secured for a man by all the means, such a one may be married stealthily in secret”.

Some do not regard even the Ārsha as proper, as there also the bride-price is taken. To that effect **Manu**³: “Some call the cow and the bull (given) at the Ārsha marriage a śulka⁴; but that is wrong, since whether small or great, that is certainly a sale.” ‘That is wrong’, i. e. not correct, so is not in pursuance of Dharma; for by that much even it is a sale; this is the meaning. **Devala**, however, says that the pair of cows is not śulka; then he says: “In this manner, the four marriages are according to Dharma, capable of yielding good results being without a śulka are proper for a Brâhmana, and lift up the family of either”. Thus, moreover, the Āsura and Gândharva may be understood to be resorted to by a Brâhmana when the proper (forms of) marriages are not available. In this manner also should be observed in regard to the Kshatriyas and others also.

As for what has been stated by **Kâtyâyana**: “A woman who has been purchased by (the payment of) money, such a one has not been ordained to be entitled (to be regarded) as a wife, she is not fit for (any) performance in honour of the gods or of the manes, Kaśyapa has declared such

1. Ch. III. 24.

2. Ch. III. 34.

3. Ch. III. 53.

4. शुल्क—Śulka. This word has several meanings, and has accordingly been severally interpreted in different contexts. Here it means, bride-price; any thing given to the bride's people or to the bride herself as an inducement for their consent to the marriage.

a one to be a *dāśī*", that has application when a proper (form of) marriage is possible.

Although here, in regard to the proper (form of) marriage, has been stated by **Manu**¹: "By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Vedas also, and by giving offence to the Brāhmaṇas, good families become reduced to bad families", that even is in regard to the same subject as has been stated before.

As for example, in regard to the acceptance of śulka, the **Same Author**² mentions a sin: "Never shall a father who knows the law accept even the smallest as śulka; for indeed one who accepts śulka through avarice is (regarded) as a seller of the offspring. Nor, indeed, have we heard, even in former generations, of such (a thing as the) covert sale of a daughter for a fixed price, called śulka". **Yama** also: "That man who covets wealth from the sale of (another) person, such a man subsists on the urine and faeces of that one in the other world".

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Manu:³ "The fools who sell their daughters who (thus) are perpetrators of a sin in this world, fall in the direst of hell and destroy completely their family to the seventh generation". This should be understood to be for acceptance of money for oneself. For the sake of the bride, however, there is no sin, so says **Manu**⁴: "When the kindred do not take the śulka, then it is not a sale; that is a respectful present to the damsels, and is merely given out of kindness". That śulka which is only for the bride, that is merely a token of regard for the damsel, an honour; this is the meaning. 'Out of kindness' i. e. there is an absence of sin.

Here **Yajñapārśva**: "When a marriage ceremony has begun and the time for offering oblations to the fire has arrived, if menses appear in the maiden, how should the sacrificial experts act? Thereafter, after causing the maiden to be bathed, and after decorating her according to rules, after offering the oblations with the *Yunjāna*⁵ mantras, thereafter the ceremony should be proceeded with".

Thus in the **Smṛtichandrikā**, the **Varieties of Marriages**.

Thus ends the **topic of Marriage** in the **Smṛtichandrikā**, composed by **Yājñika Devaṇṇabhaptṭopādhyāya**, the son of **Keśavabhaptṭopādhyāya**, the well known scholar in all lores.

1. Ch. III. 63.

2. Ch. III. 51; and IX. 100.

3. Not found in the published editions of **Manu**.

4. Ch. III. 54.

5. युञ्जानं प्रथमं मनस्तत्वाय सविता धियः &c.

The Sacraments have been described.

Now begins the **Daily** (round of) performances—**Âṇhikam**.

There **Manu**¹: "One should wake up in the Brâhma² Muhûrta, and should contemplate the principles of Dharma and Artha, the ailments of the body and their origins, and also the true meaning of the principle of the Vedas". 'The true meaning of the principle of the Vedas' *i. e.* the Supreme Soul. To that effect also, the **Kûrma Purâṇa**, "After getting up in the Brâhma Muhûrta, one should think over the (principles of) Dharma and also Artha, the maladies of the body springing therefrom, and con-
 5 template in the mind the Great Lord". **Yâjñavalkya**³ also: "Having risen in the Brâhma period, one should ponder over the good of the self. Acts (conducive) of religion, wealth and pleasure, at their proper time, as far as possible, one must not forget". The meaning is that the period of time which has been prescribed in regard to religious matters and others,
 10 the same should be done during that period only.

Here, what is to be done, has been stated by **Viṣṇu**⁴: "One should rise in the Brâhma Muhûrta, and void urine and excrements". Brâhma Muhûrta is the last portion of the night, vide the **Smṛti** of **Pitâmahâ**: "Of the night, the last period is called the Brâhma Muhûrta". **Âṅgirâḥ** also:
 20 "Having risen in the last portion of the night, and having sipped water, having covered the ground with blades of grass, and having encircled the head with a cloth, with effort having restrained the speech, avoiding spitting or breathing out, one should void urine and ordure on pure ground with concentration". By this, it comes to be stated that where by
 25 reason of bathing &c. a sipping of water comes about, there, after the sipping only, one should void the excrements. 'The blades of grass' *i. e.* not used for a sacrifice. So also **Yama**: "Having covered the head with a cloth, one should discharge urine, after having covered the ground with unsacrificial and ungreen grass". The use of grass is indicative of
 30 wood and the like also. Hence also **Manu**⁵: "Having covered (the ground) with sticks, clods, leaves, grass and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and encircling his head". Covering means, placing it under. 'Wrapping up the body' *i. e.* having covered the body; 'encircling' *i. e.* covering the head. Here

1. Ch. IV. 92.

2. ब्राह्म मुहूर्त—has been described further on. It is the last but one portion of the night—पञ्चदशविमर्शकाया रात्रेश्चतुर्थो भागः ।

3. Âchâra, 115.

4. Ch. LX. 1.

5. Ch. IV. 49

Vishnu¹ states a special rule. "Having wrapped the nose and the mouth in a cloth, the earth-cloth fixed on the neck, one should discharge". 'Earth-cloth' *i. e.* the piece of cloth (used) for holding (lumps of) earth.

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Āpastamba also: "Not above the navel, nor below, nor sideways should a wise man gaze; looking at the space between the sky and the earth, and placing the small cloth on the forehead". **Āngirāḥ** also: "Having made the sacred thread hang on the neck, the householder should discharge urine and faeces, or by placing (the sacred thread) on the ear". The placing on the ear has a reference to one having one cloth. So also the **Sāṅkhyāyana Grhya**: "If one has only one cloth, after placing the sacred thread on the ear, he should discharge urine and faeces".

In this connection **Yama** states the rule as to the directions: "In the first part of the day, with the face turned towards the West, during the (next) advanced period of the day, has been stated to be with the face turned to the East; while in the middle part of the day, with the face to the North; during the night should be with the face towards the South." **Devala** also: "Always indeed with the face turned towards the north, in the morning; during the evening part of the day, with the face towards the south, should one always void the faeces and urine; during the twilights one should avoid". **Manu**² also: "One should void faeces and urine during daytime, with the face turned to the North; with the face towards the South, at night; while during the two twilights, as in the day". Here, in respect to these, an optional rule should be understood.

As for what has been stated by **Devala**: "One should always void the faeces and urine, (but) avoid during the twilights", that is in regard to other than under restraint; as **Gautama** has stated: "One should not obstruct a call (of nature), nor should do any act with an obstructed motion". Although in the text: "In the shade, or in darkness, a Brāhmaṇa may, both by day and at night, do it, as he likes, as also when life is in danger", **Manu**³ (has stated so), that even applies when one gets into complete ignorance as to the directions created by pitch darkness. This, moreover, should be done on the south side of the dwelling or in the south-west; to that effect **Āpastamba**⁴: "One should void excrements far from the house, in the southside or in south-west", *i. e.* after going. 'Far from' *i. e.* at a distance. So also **Manu**⁵: "Far from his dwelling should one urinate; at a distance, the water used for a foot-wash; and the remnants

1. Ch. IX. 2. Ch. IV. 50.

4. Dh. S. I. 11, 31. 2.

3. Ch. IV. 51

5. Ch. IV. 151.

- of food as also (water) from the bath, one should remove at a distance". In this connection, **Brahmâṇḍa Purâṇa** : " From the dwelling place, towards the south-west going quickly at a distance of an arrow's discharge, one should void fæces, after wrapping the head, and one should not touch
- 5 the knee, nor the head with the hand." 'Dwelling' i. e. the residence. This is in regard to daytime. As says **Âpastamba**¹ " After sunset, however, he should avoid discharging the ordure or urine by going out of the village or from the house". Here **Manu**:² " One should not void urine on a road, nor on ashes, nor in a cow-pen ; not on ploughed land;
- 10 nor also in water, nor on an altar of bricks, nor on a mountain, nor on the ruins of a temple, nor ever on an ant-hill, nor in holes in which are living creatures, nor while walking, nor also standing, nor by going to the banks of a river, nor also on the top of a mountain. Facing the wind or fire, Vipra, or the Sun, water, and likewise cows, one should never void fæces
- 15 or urine". 'Altar', i. e. a collection of bricks (piled up) as a rest for pouring in the oblation (into the fire). 'In which are living creatures' i. e. is with animals. When by the use of the word mountain a prohibition as to it had been established, the mention again of the mountain top is made with the object of stating that for one who is extremely ill, there is no sin;
- 20 so has it been stated in the *bhâṣya* thereon. **Yama** even: " Chaff, fire, skulls, as also the abodes of gods, the royal road, the cemeteries, holy places, and the winnowing grounds. When oppressed for a call of nature, one should
- not resort to these, as also the shade of a tree, and cross-
- roads. One should avoid water, as also the bottom of
- 25 water, and a road ; one should avoid the bottom of a tree, mounds, pits and holes". **Hârîta** also : " One should not void urine or ordure in a quadrangle, or at a by-door ; nor in the cow-dung, nor in the cowpen, nor in a holy place, nor in a ground with (standing) crop, nor in a sacrificial place, nor below the sacrificial trees." 'Quadrangle'
- 30 i. e. court-yard; 'by-door' i. e. near the door. **Âpastamba**³ also: " One should not void excretions with shoes on." **Viṣṇu**⁴ also : " Not on ground which has not been previously covered, nor on a barren soil, nor on green pasture, nor in a garden, nor near a garden or water, nor in the air". 'Green pasture', i. e. the portion of ground covered with green grass.
- 35 **Gautama**⁵ also : " Facing or within sight of wind, fire, a Vipra, the Sun,

1. Dh. S. I. 11, 31-3.

2. Ch. IV. 45-48.

3. Dh. S. I. 30, 18.

4. Ch. LX. 3, 6, 7, 15, 20.

5. Ch. IX. 13.

water, (images of) Gods, and cows, one must not eject urine or faeces or other impurities". *Pratīśabde i. e.* facing. **Yama** also : "One should not void ordure in front of the Sun, nor should one see one's faeces ; after seeing, one should look at the Sun, a cow, fire, as also a Brāhmaṇa". **Viṣṇu** ¹ also : "Nor facing the wind, or fire, or the Moon, or the sun, or a woman, or a Guru, or a Brāhmaṇa". **Vyāsa** also : "Those men who do not void ordure or urine in a main road, or among the cows, or in corn, are blessed". In regard to the fitness for discharging urine or faeces **Saṅkha** (says) : "Not without water, nor without earth, nor with the head unwrapped". This is in reference to where water and earth are at a distance. Hence also **Āpastamba**² : "Wrapping up the head first; secondly placing the cloth over the neck; across the shoulders looking at the directions, the third ; covering, the fourth ; silence, the fifth ; (voiding) the faeces, the sixth; taking up the earth, the seventh ; water, the eighth ; thereafter rubbing up with a clod of earth or the like the faeces at the anus, holding up the organ, one should rise up." So also **Bhāradwāja** : "Thereafter having wiped off the faeces and urine with a clod of earth, wood, grass or the like, and taking up the cloth, one should rise, holding up the organ." "Taking up the cloth" *i. e.* throwing up the cloth; 'organ' *i. e.* the male organ. Here, **Hārīta** states a special rule : "One may rub the anus with a clod of earth, or with a piece of dry wood". In the **Purāṇa** also : "With the left hand with grass &c. not used for a sacrifice, one should wash off urine and faeces ; and in this way life is not reduced."

As for what has been stated by **Gautama**³ : "One should not wipe off urine and faeces with leaves, clods of earth or stones," that has application, when the clod of earth as stated above is not available ; thus there is no error.

Here **Jābāli** : "If after having a bath, with the wet cloth on, one voids ordure or urine, then after having thrice restrained his breath and after having bathed again, one becomes purified." **Hārīta** also : "One should take his meals in private, as also always the enjoyment of pleasures ; with privacy, one becomes endowed with wealth ; by publicity one is deprived of prosperity."

Thus in the **Smṛtichandrikā**, the **Process of discharging urine or ordure**.

1. Ch. IX. 22.

2. Dh. S. I. 11, 80, 15. &c.

3. Ch. IX. 15.

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Now the Ablutions-*Śauchavidhiḥ*.

- There **Yājñavalkya**¹ : " Then, holding up the organ and rising up, with clods of earth and uplifted water, one should perform attentively the purification, sufficient to eradicate the stink sticking to the body."
- 5 ' Lifted up,' such as by the water pot or the like; 'attentively,' *i. e.* shaking off idleness. **Devala** also : " Until purification one should not let off the organ, at the beginning or at the discharge even ; and often and often one should clean off the anus and the hands with earth and water." This, moreover, should be done elsewhere than at a waterplace. So also **Paṭhina** : " After discharging urine, one should not make the purificatory wash within the water-store ; one should always do that elsewhere after lifting it up and with concentration." **Dakṣha** even : " In the holy waters one should make the purificatory wash ; one should do it with water drawn out ; his servants conversant with the purificatory wash (shall) give him earth and water." When, however, the taking up of water is not possible, then **Vivasvân** states a special rule : " Leaving out (a portion of) water about a cubit's length, one should make the purificatory wash when (water is) not taken out ; afterwards, one should clean the holy place ; otherwise, he becomes impure." The
- 15 ' holy place ' here, is the washing place. Hence also **R̥ṣhyaśṛṅgaḥ** : " The place in which the purifying wash was made with water, one should clean ; no purification of him comes about who does not wash the earth." There, **Yama** states the nature of the earth : " The wise man should bring earth from a bank, and which has sand in it." The use of (of the)
- 20 bank is indicative of the region containing it. **Marīchi** also : " In the case of a Vipra, white earth for purification ; red has been ordained for the Kṣatriya ; the yellow coloured, however, for a Vaiśya, and for a Śūdra black (earth), is recommended." Here ' the black for women and Śūdra,' is the special rule (stated) by **Kāśyapa**.
- 25 Where, however, earth of the stated quality cannot be obtained, there, how should the purification (be made) ? Anticipating this, says **Manu** : " In a particular region, such water as is (available), as also such earth as is there, that itself is proper there ; with that is purification ordained." In this case, the avoidables have been pointed by **Yama** :
- 35 " Not from land infested by rats, or from a molehill or from a sandy soil, or from mud ; not from a passing road, nor from a saline soil, nor from

1. Āchāra 17.

2. Not found in published editions.

the remnants of (earth used by) another (for) purification ; these, however, one must always avoid ; a purification made with these has been stated to be useless." **Devala** also : "One should not take earth containing fire, husk, insects, bones, gravel and the like with stones, never also from an ant-hill, or a saline-soil, from a partition wall, or furrowed land, or from a cemetery, as also from that brought for the purification of another." In the **Viṣṇu Purâṇa**¹ also : "Never from an ant-hill, from ground dug up by rats, likewise from within water, should one take earth, as also from the remnant of a purification (by another), nor also from a house, as it is likely to have besmearings, containing living beings inside; as also that furrowed by a plough, O King, one should exclude all these (kinds of) earth as means of purification." 'Not from within water' is in reference to other than a well or the like. Hence also **Yama** : "From a well, a pond, or a tank, one should not take earth on the surface ; but one may take from the midst of the water at a length beyond the wrist." 'Well,' *i. e.* a pleasure tank ; 'wrist,' *i. e.* the part at the juncture of the hand and the arm.

In this manner after bringing water, during the day, one should make the purification with face turned towards the north ; at

PAGE 92* night, however, with face (turned) towards the south. To that effect also the **Brahmâṇḍa Purâṇa** : "After drawing

out, taking up water and earth also, restrained in speech, with face turned towards the North, one should perform during the day ; if at night, with face turned towards the South."

There **Dakṣha** states the number of (clods of) earth : " One at the organ, at the anus, three ; for both two (clods) of earth have been stated." This is in reference to urinal purification, as says **Śâtâtapa** : " One at the organ, in the right hand three, and for both the hands two ; this has been declared as the urinal purification ; in the case of semen, the same shall be doubled." Here **Vivasvân** states the measure of the (clod of) earth : "In regard to the purification of the organ, the quantities of earth have been stated to be as much as a handful." **Dakṣha** also : "In regard to the organ also, the earth has been stated to be as much as can come up to three handfuls ; water should be given until the clod of earth is dissolved." Here, a particular rule has been stated in the **Brahmâṇḍa Purâṇa** : "At the commencement and at the conclusion of the excretions, washing with water has been stated in the Smṛtis. When it is completely wiped off, earth should be used, and after the earth, water again." As for the text of

Vivasvat : "Three (times) earth, with space within for the purification of the organ should be taken, in the left hand five (times) earth, and also three in both hands." that is intended in the case of an intensive besmearing, and also in connection with the small measure stated by **Dakṣha**. 'Thick space within' i. e. interspersed with water. **Dakṣha** also states the purification from ordure : "Three on one portion about the arms, and on both seven (times) earth". **Manu**¹ also : "One at the organ, three (times) at the arms, likewise in one hand ten (times), for both (hands) should be given seven (times) the earth by one desiring purification."

10 Indeed, is this in regard merely to the purification from ordure, or does it refer to a simultaneous purification? Certainly
 An objection. it cannot be the first, as it would mean the (absurd) inference that the purification of the organ has an
 15 invisible result, as also to a rule laying down two acts of purification independently of each other. Nor also the second; for it would infer an omission of the removal of the hand impurity which falls in the midst of the purification for urine. It should not be said that there is omission here. For there is no authority for it, as also there would be a contradiction of the rule laying down the urinary purification. Nor also a
 20 single act, as in that case, by separating the purification of the anus, there would be frequency of the occasions; nor a joint act, as there would have to be another reason. Moreover if simultaneity of action be its object, then the separate acts of purification would be as if not stated at all. Therefore, what (exactly) is the object of this, we cannot know.

25 To this the answer is; true it is not in reference to the purification from the ordure, but it is intended as an extension of
 The Answer. the rule stated before in the text². "One for the organ &c." In this way, moreover, it comes to be stated that
 30 for a particular reason, the particular act is to be performed. Where the two causes occur in due order, there in the same stated order (should be) the special performance; where, moreover, both causes occur simultaneously, there also under the aforestated rule, the act appropriate for the particular cause should be performed. Thus it is unobjectionable.

35 Here, **Āṅgirāḥ** states the measure of the earth : "The first should be known to be handful, the second half of it, the third (lump of) earth should be known to be as much as would fill a third portion of the hand."

1. Ch. V. 136.

2. Of Dakṣh See p. 159. ll. 24-25

In regard to the hand purification, however, **Hârîta** states a special rule: "One for the organ, for the anus three, for the lower part one should apply ten, for the left six, on the back seven on both sides." The same being intended on the back, on the left and on the rear portion. **Dakṣha** also :
 "One intent on purification should give six and more (times the) earth for purification of the nails; never however, should one make the purification by the rain showers." 5

After the purification of the nails and the waist says **S'āṅkha** :
 "Three (times), however, should earth be given after the purification of the nails, three for the two feet always by one desiring purification." 10

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In this connection, **Marîchi** states a special rule: "With three (applications) one should purify the two feet, the ankles should also be purified in the same manner; the two hands as far as the joint and until the wiping off of the smear and the smell." This double purification, moreover, should be understood to be for a householder: To that effect also is **Manu**¹: "This (rule of) purification is for the householder; double (of this) for the celibate students; treble for the hermits, and for the ascetics, fourfold." As to what has been stated by **Vasiṣṭha**²: "Five for the anus, ten for the one (*i. e.* the left hand), and for both seven (times the) earth", as also by **Yama**: "Two (times) at the organ should earth be given, at the anus five (times), at the hand ten; for both, seven (times) should be given, and again one at the anus likewise," there even, there is no contradiction, having regard to the rule of small measure stated by **Vṛddha Vasiṣṭha**, viz: "The first (time) earth shall be half the palm (of the hand), while the last four have been declared each to be half of the one preceding." 15 20 25

"Two for the organ," this is by regard to the thickness of the smear, as **Manu**³ has stated: "With a view to the cleansing (of the body) from the discharge of the faeces and urine, earth and water must be used as may be necessary." The application again at the anus, however, is intelligible for a thorough purification from impurities; and as there is no contradiction. Although it has been stated by **Śāṅkha**: "For the anus seven (times) earth, for the organ two have been declared; for one hand twenty, for both (hands) fourteen should be understood; three (times), however, should earth be applied after cleaning the nails, while three should be given to the two feet, always by one desirous of purification. This (rule of) purification is for the householders, likewise for the residents (students) with the Guru; double shall be for the hermits; while for the ascetics, fourfold;" there 30 35

1. Ch. V. 137.

2. Ch. V. 18.

3. Ch. V. 134.

also the measure of the earth resorted to being small under the text of **Marichi** viz. : "The earth should be of the size of an oblation (for the fire)," there is no contradiction. An oblation is of the size of a portion of the first finger. As for what has been stated by **Śâtâtapa** : "Of the size of a
 5 green myrobalan, however, have been stated to be the mouthfuls for the moon penance ; similarly all oblations, as also the earths which are intended for purification," that is intended for the hand-purification, another measure having been ordained in regard to (the purification of) the anus and the organ. ' Moon-penance ' i. e. the *Chândrâyana*.

- 10 In this manner, even after performing the purification as stated above where the smell or the smear does not disappear, there excess in the number even is uncontradictory, so says **Manu**¹ : "As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by these does not disappear, so long must earth and water be
 15 applied in cleaning all articles." **Devala** also : "As long as one does not regard purification (as having been completed), so long has the cleaning been ordained ; no measure of the number of cleaning has been prescribed by the *Śishtas*."

- As for what has been stated by **Dakṣha** : "Neither less or more
 20 should be done by one desiring purification ; one is likely to become amenable to penance if a transgression is made of what has been ordained," that should be understood to have application where the purification is stopped before (the completion of) the prescribed number, or where the smell has not disappeared. Thus also it should be understood that where
 25 there occurs the disappearance of the smell &c. even before (the completion of) the stated times, there the rule as to the number of times has a visible object.

- In this manner even though the purification has been made as stated, where there is no mental purification, in the case of such a one there is no
 30 purification ; so says **Vyâghrapâda** : "Purification, however, has been stated to be of two kinds, external and internal likewise ; with earth and water has been stated to be the external, and mental purification is the internal ; by the entire Ganges water or by heaps of earth of the heights of mountains even if one were to perform purification right up to his death, one who
 35 is mentally vitiated can never become purified."

For a discharge from the anus while at meals, **Brhaspati** states a special rule of purification : "Of a Vipra while taking his meals, if on an occasion his anus has a discharge, how can his purification be brought about

when he had not finished his meals and was in an impure condition ? First of all having made the cleaning, thereafter he should have a bath; thereafter after observing a fast, he becomes purified by swallowing the mixture of the five bovine products. ”

In the case of the uninitiated, however, should be observed as has been stated by **Pitāmaha** : “Not until they are initiated, the twice-born, the Śūdras and likewise the women—for (all) these (three) the purification ordained is as much as can wipe off the smell and the stain.” In regard to the women or the Śūdras a special rule has been stated in the **Āditya Purāṇa** : “For the women and the Śūdras half by proportion has been stated by the wise.”

He, however, who had sat for urination or for the discharge of ordure, and does not do it, for such a one also a half purification only. To that effect also **Vṛddha Parāśara** : “Having sat, however, for ejecting urine and faeces, one who does not have it, such a one should always perform a half of his own (process of) purification.”

In this manner should be observed at night even. That has been stated in the **Chaturviṃśati** : “That process of purification which was observed during the day, half of that has been declared for the night; half of it for the sick, and half of the sick in the journey.” This rule of purification has a reference to an able sick man, otherwise, however, the purification should be according to capacity only. To that effect in the **Āditya Purāṇa** : “Of the purification during the day, half during the night, as also in regard to a traveller &c. has been ordained. A sick man should do according to his capacity; and one in a sound condition should do as prescribed.” **Baudhāyana**¹ also : “Taking into consideration the country, the time, as also self, the material, and the use of the material, the genesis and the condition also, one should determine the (means of) purification.” Here **Dakṣha** : “One should always make an effort in (the matter of) purification, the twice-born is stated to be rooted in purification; of one who is devoid of purification and good conduct, all actions are fruitless; one who has looseness in regard to cleanliness even, his career also is unprotected.” **Devala** also : “One knowing the law, should not use the right hand for cleaning the lower part; similarly, with the left hand one should not clean any portion above the Navel.” **Āpastamba**² also : “If one can, one shall not remain impure (even) for a *Muhūrta*.”

Thus in the **Smṛtichandrikā**, the **Process of Purification**.

1. Dh. S. I. 5.47.

2. Dh. S. I. 15-8.

Now She **cleaning of the the bodily impurities : Sârîramala-Saucham.**

There **Manu**¹ : " All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body." ' Cavities ' *i. e.* the organs. The
 5 impurities also have been stated by the **Same Author**² : " Oily exudations, semen, blood, marrow, urine, fæces, the mucus of the nose, ear-wax, nails, phlegm, tears, the rheum of the eyes, and sweat, are the twelve impurities of human (bodies)". ' Oily exudations ' *i. e.* the fat of the body ; ' blood,' *i. e.* the red fluid ; ' marrow,' *i. e.* the fatty substance of the brain. ' Ear
 10 wax,' *i. e.* the impurity from the ear.

For one contaminated by these, **Baudhâyana** states the purification :
 " In the case of the first six, one should take earth and water for purification ; while for the last six, one becomes purified simply
 PAGE 95* by water." According to **Manu**³, however, even in regard

15 to the last also the purification should be with earth and water ; so he says : " For purification from the discharge of fæces and urine, earth and water should be used as they may be required ; likewise even for purification from the twelve impurities of the body." That by which fæces and urine are discharged ; that, so stated ; for the cleaning of that ; this is
 20 the meaning.

This, moreover, being an alternative option with that stated before, should be adjusted by regard to the country, time &c. So has been stated also by **Baudhâyana**⁴ : " Taking into consideration the country, time, self, the material, and the use of the material, the genesis and the condition
 25 also, one should determine the (means of) purification." This in regard to the touch of one's own impurities. In regard to the contamination from the impurities of others, however, (the rule) as stated by **Devala** should be observed : " If one has a touch of human bones, fat, fæces, menstrual fluid, urine, semen, marrow, and blood even
 30 (all these) of another, (then) after bathing and squeezing the upper cloth and sipping water, one becomes purified ; belonging to himself for having touched these also one becomes purified by sprinkling." ' Sprinkling ' *i. e.* sprinkling water. In this respect **Vishnu** states a special rule : " Below the navel contaminated by bodily impurities
 35 originating in a water stream, or by intoxicants like the Surâ &c., by sprinkling that part of the body with water mixed with earth, after sipping water one becomes purified ; when contaminated at any other part, by washing off that part with earth and water and by a bath ; when contaminated

1. Ch. V. 132.

2. Ch. V. 135.

3. Ch. V. 134.

4. Dh. S. I. 5.47.

at the organs, however, by fasting and bathing; by (drinking) the *Pañchagavya* when contaminated by a kiss." In this respect **Yama** : " For (a contamination of) the feet by urine three (times); for the hands also three only; fifteen (times) the earth, in particular for the hands &c., (when contaminated) by impurity." " This (rule of) purification has been declared in the case of a contamination by one's own urine or the like, at any time other than that at the discharge. For (a touch of) another's it is being thus stated; for a contamination by the contact of another's blood, also that caused by the semen, fæces or urine, for (all) the four *varṇas* thirty-two times the earth has been stated. "

Thus in the **Smṛtichandrikā** the **Purification from bodily impurities.**

Now the **Mode of Sipping Water.**

There **Vṛddha Parâsara** : " After completing the ablutions, and after having washed the hands and the feet with earth and water, with the top-knot and the loin-cloth well tightened, the twice-born should perform the sipping." Here **Mārkaṇḍeya** states a special rule : " With the (darbha grass) ring in the hand one should perform the sipping act; the ring does not become spoilt, but the one used at meals, one should avoid. "

This is in reference to the right hand, since a prohibition has been stated in regard to the left. That says **Hârîta** " that twice-born who with the *kuśas* in the left hand, makes the sipping, by him will thereby have incurred (the sin of) the touch of blood as well as of fæces. " This even has a reference only to the left hand, as a special result has been stated in the case of both (hands). So **Gobhila** : " That twice-born who makes the sipping with the *darbhas* placed on both (hands), for him accrues the fruit of drinking the Soma juice; and by eating, the fruit of a sacrifice. "

In this connection **Hârîta** states the rule regarding the directions : " Turning his face towards the North-East one should take water according to Rules. " ' Take water, ' *i. e.* sip water. **Yâjñavalkya**¹ also : " With hands between the knees, in a clean spot, being seated facing the North, or the East, with water from a holy Brâhma² water, a twice-born should always wash. " ' Between the knees, ' *i. e.* having brought the two elbows between the two knees; since **Hârîta** has stated : " Bringing the two elbows between the two thighs, one should thrice drink water to the heart. " The use of the Brâhma is indicative also of the *Kâya* and the *Daiva*. Hence

1. Āchâra, 18.

2. See Yâjñavalkya Āchâra 19, where the bases of the little finger (*Kaniṣṭhâ*), the index-finger (*Tarjanî*), and the thumb (*Âṅguṣṭhâ*), are described as the holy places respectively of Prajâpati, Pitṛ, and Brahman.

also **Manu**¹ : "With the holy part known as the Brâhma, a Vipra should sip water at all times ; or out of that which is sacred to *Kâ*, or to the thirty-three, but on no account by that (meant) for the manes." The use of the word *Vipra* is indicative also of the other two, vide the **Smṛti** :

5 "A twice-born should always do the sipping.' 'To *Kâ*, i. e. to Prajâpati to thirty-three i. e. to the Gods.

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Here, the resort to the holy part should be understood to be at the first act of sipping, not at each act ; for in that case it would be as for all times, which is not practicable. The holy places have also been pointed

10 out by **Yājñavalkya**² : "Of the *Kanishṭhâ*, of the *Deśinî*, and of the *Anguṣṭhâ*, the beginnings, and of the hand, the end, are the holy places of Prajâpati, Pitr, Brâhmâ, and Gods respectively." '*Deśinî*' i. e. the forefinger, the thumb. Here **Saṅkha** states a special rule : "The

15 Brâhma tirtha is in the line which is towards the upper part of the base of the thumb, with the end turning eastwards ; between the index-finger and the thumb, the holy place for the manes, and in the middle of the bases of the *Kanishṭhikâ* and the cavity of the hand."

In this connection, **Saṅkha** states the rule about (the kind of) water : "One should do the sipping with waters free from the bubbles of

20 foam, and not heated by fire, or diminished."

In the context of sipping **Yājñavalkya**³ ; "With waters, however, which are in their natural pure condition, and are free from froth and bubbles." "In their natural condition, i. e. not contaminated. **Hârîta** also : "One should avoid water which has a bad colour, smell and froth."

25 **Vasishṭha**⁴ : "Not (with waters) which have been defiled with colours, perfumes or flavouring substances, nor with such as are collected from unclean places." **Prachetâḥ** also : "One should make the sipping three or four times with water which are not hot, do not contain froth, which have been cleaned by a cloth and with the eye, which reach the heart, and which do not

30 make a sound." Hence also **Yama** : "At night, with unseen waters even has purification been stated of wise men; of the sick, likewise, with hot water for those who must have hot (water) only." "Who must have hot water,' i. e. of those who are sick; and not also of those who are not sick; this is the meaning. **Âpastamba**⁵ even : "One should not make the sipping from rain-waters; nor from water in a cleft in the ground; nor also with heated (waters), without (a proper) reason." Cleft i. e. a crack; 'not from a cleft'—this has a reference to such as are not sufficient for a cow;

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1. Ch. II. 58.

2. Āchâra, 19.

3. Āchâra, 20.

4. Ch. III. 36,

5. Dh. S. I. 15. 4-6.

as **Vasishtha**¹ has stated : " Even from a cleft in the ground, (if they are) such as can give satisfaction to the cow." Where, moreover, waters of the kind stated are not obtainable, there what is the rule ? Anticipating this (question) says **Devala** (see above p. 18 ll. 6-12).

This water, moreover, one should not sip so long as one has no touch of the left (hand); so says **Yama** : " So long a learned man should not sip water, as long as he has not touched with the left (hand); for, in the left are twelve *Ādityas*, as also *Varuṇa* the lord of water." Here **Dakṣha** : " After having washed the feet and the hands (also) one should drink three times water which has been looked into." " Which has been looked into," this has a reference to the day time, as **Yama** has stated : " During the night, the purification of the wise has been stated even with waters not looked into." 5 10

In regard to the washing, **Hārīta** states a special rule : " As far as the wrist, having washed the hand, and as far as the shank, the feet." The wrist, *i. e.* the part where the hand and the arm join. **Devala** also : " In this manner, after having washed both the feet as far as the knee, and the hands also as far as the wrist, thereafter one should remain restrained ; thereafter one should drink water three times from the first holy place." ' First' *i. e.* the Brâhma. 15 20

After the washing, the **Vishṇu Purāṇa**² : " After completing the foot-wash, or after having again sprinkled the feet, one should drink water three times, and should sprinkle (the body) with that water." ' Should drink three times', this is intended as a negation of less, and not of more; as has been stated by **Gautama**³ : " Such a one, seated 25

PAGE 97* on a pure spot, putting the right arm between the two knees, with the sacred thread hanging by the neck, and having washed the hands as far as the wrist, restrained in speech, touching the heart, should sip water three or four times." This (rule of) option, moreover, is intended by regard to self-satisfaction. ' Touching the heart,' *i. e.* reaching the heart. To that effect also **Devala** : " A Brâhmaṇa becomes purified when the waters (which are) drunk reach the heart; a Rājanya, the throat, the Vaiśya, the mouth, while a Śūdra becomes purified by a touch." ' By touch,' *i. e.* the supplement is, by the palate. The use of the word Śūdra is indicative of a woman also. Hence also **Yājñavalkya**⁴ : " By the waters reaching the heart, the throat, and the palate, respectively, the twice-born become pure ; also become pure the women and the Śūdras if they are once touched at the extreme." ' Once' *i. e.* at one time ; ' at the extreme,' *i. e.* 30 35

1. Ch. III. 35.

2. IIL. 11.19.

3. I. 35.

4. Āchâra, 21.

- at the end *i. e.* by the palate; vide this **Smṛti**: "When the waters reach the heart, a Brâhmaṇa obtains purification; the Rājanya, the throat and the palate; as also the Vaiśya, the S'ūdra and women even." **Uśanâḥ** states the measure of those which reach
- 5 the heart: "Those in which a *mâṣha* can be immersed become capable of reaching the heart." **Bhâradvāja** also: "Having collected enough for the immersion of a *mâṣha*, one should thrice drink water." The **Same Author** states a special rule in regard to the taking: "Having first bent the palm in the form of a cow's ear, and taking the water in the hand with
- 10 fingers joined together and releasing the first-finger (*angushṭha*) and the last (*kanishṭhâ*), with the remaining (fingers) the twice-born should perform the sipping (of water)." 'In the hand,' *i. e.* with the right, is the supplement. To that effect also the **Purâṇa**: "Making the right hand in the shape of a cow's ear, one should
- 15 drink water thrice with the right, and should twice sprinkle the mouth." That sprinkling should be made with the base of the *Angushṭha* only. So also **Dakṣha**: "Having encircled with the base of the *Angushṭha*, and thereafter having wiped off the mouth, thrice should one drink water with the right, and should twice sprinkle the mouth." 'Having
- 20 encircled *i. e.* the part without hair. **Āpastamba**¹, however, says that one should wipe thrice: "One should wipe his lips three times; twice (according to) some. Having sprinkled water on his left hand, with the right one should touch both the feet, the hand, and the organs." Here, the lips *i. e.* (that portion which is) without hair. Vide the **Smṛti of Kaṇva**: "While on
- 25 the way on a journey, while engaged in contemplation of the Veda, history and Purâṇas, with the holy portion of Brâhma one should touch the portion with hair." The supplement is that 'one should once rub the mouth with water,' since **Bhârgava** has stated: "Having rubbed the lips, thereafter one should touch the mouth with water, while engaged in the contemplation of
- 30 fire." And should also touch the cavities of the head, vide this **Smṛti of Gautama**²: "And should touch the cavities in the head." That (process of) touching has been stated by **Dakṣha**: "By joining together in this manner, one should touch first the mouth with the thumb, thereafter, with the *Pradeśinī* the nose; while, with the thumb and the fourth finger, the
- 35 eyes and the ears again and again, with the fifth finger and the thumb the navel, while the heart with the palm; with all, moreover, the head; afterwards one should touch the arms with the fore-finger." 'With the three' *i. e.* with the middle ones, vide this **Smṛti of Yoga Yājñavalkya**: "With the three

1. Dh. S. I. 16.3-7.

2. Ch. I. 36.

middle ones, one should first touch the mouth." *Pradeśinî* i. e. the finger near the thumb. 'Again and again,' i. e. after touching the water, is the supplement. "After having touched all the vital parts, a Brâhmaṇa should touch water, and should always sip water; so said the venerable Bhṛgu," vide this **Smṛti of Vaiyâghrapâda**. Here the word head means the forehead, vide the **Smṛti of Viṣṇu**: "One should touch the forehead and the heart." 'With the end' i. e. the end of the hand. So also **Vaiyâghrapâda**: "Having touched the shoulders with the end of the hand, and having with concentration, touched water, after remembering the lotus-navelled God, a Vipra becomes completely purified." Here "One should call to mind the *Omkâra*, the Lord of sacrifice," is a special (direction) of **Nârâyana**. Here **Paithînasi**: "In the left hand, one should take off the remaining (quantity of) water." 'Remaining,' i. e. remaining after sipping.

Vṛddha Śaṅkha, however, states another (mode of) touching:

"By joining the Tarjanî and the thumb, one should touch both the nostrils, and then he should touch the two eyes by joining the middle finger with the thumb, joining the thumb with the fourth finger one should touch the ears; a man should touch the two shoulders by joining the fifth finger with the thumb; in the same manner the navel, and the heart should one touch with the palm, and thereafter should one touch the head; this is the procedure in regard to the sipping of water." **Śaṅkha** also: "Thereafter, with four fingers one should touch the forehead first; with joining the Tarjanî and the thumb should one touch the two eyes separately; with the middle finger and the Anâmikâ one should touch the nostrils in due order, with the combination of the thumb and the last finger, one should touch the two ears, and by joining the Tarjanî and the thumb, one should touch the bottom of the heart." **Paithînasi** also: "The thumb is the Fire; therefore, with that only one should touch all the points." There the adjustment is to be according to the (rules of each) *S'âkhâ*. In the case of those (members of the) *S'âkhâs*, however, the touching of the organs has not been stated in the Veda, for them there is an option merely. Where, however, the touching of some organs (only) has been stated, there on account of an absence of contradiction and in accordance with other texts also, it should be understood that the touching of other organs exists. Hence also **Saṁvarta**: "Having touched the mouth with water, one should touch the twelve organs." For one acting in this manner, **Vaiyâghrapâda** states the result: "That Brâhmaṇa who always performs the touching in this

manner, such a one gives satisfaction to (all commencing with the) *Brahma* as far as the universe." **Vṛddha Saṅkha** also: "If one swallows water three

- times, by that the Gods become pleased with him—viz. *Brahmâ*, *Viṣṇu* and *Rudra* also; so we have been hearing by tradition. The *Ganges* and the
 5 *Yamunâ* also are pleased by the sprinkling; by (sprinkling) the feet, is pleased *Viṣṇu*, and *Brahmâ* is reputed to be by (a sprinkling on) the head; the *Nâsatya* and *Dasra* become pleased by the two nostrils being touched; when the two eyes are touched, however, the *Moon* and the *Sun* become pleased. Likewise, when both the ears are touched, are pleased the
 10 *Fire* and the *Wind*. By the touching of the shoulders in this manner are pleased all the Deities. By his touching the forehead, however, becomes pleased the *Puruṣa*. By the (touching at the) shoulders, moreover, the *Earth*, *waters*, *mountains* and the *movables* and *immovables*."

- Now, for not doing also, a fault has been pointed out in the **Purâṇa**:
 15 "That unbeliever who performs the acts without even making the sipping, all his performances become indeed fruitless; (and) no doubt."

Thus in the **Smr̥tichandrikâ** the **Process of Sipping Water**.

The Occasions for Sipping—Āchamananimittâni

- There **Manu**¹: When one has voided urine or faeces, one should after
 20 sipping water, sprinkle the cavities; likewise when he is about to recite the *Veda*, and always when he is about to take his food." 'Cavities,' *i. e.* the organs; 'after sipping water,' *i. e.* after drinking water three times.
Āpastamba² also: "On touching during sleep or in sternutation, the efflūvia of the nose or of the eyes, on touching
 25 blood, hair, fire, kine, a *Brâhmana*, or a woman, and after having walked on the high road, and after having put on his lower garment, one should either bathe or sip or merely touch water."
 'Sternutation,' *i. e.* sneezing; 'efflūvia,' *i. e.* the impurity from the nose as well as from the eye. Here, by the word *Nivî* is meant the lower garment;
 30 the tying up of the lower garment is *Nivî*. In the **Kûrma Purâṇa** also: "Upon a conversation with a *Chandâla* or a *Mlechha*, after a talk with a woman or a *Sûdra* when at meals, at the sight of a man who has not washed after meals, as also at the sight of the remnants after
 meals, one should sip water; similarly, at the sight of
 35 tears or of iron likewise, at the touch of the fire or of cows; at the touch of a woman or after putting on the lower cloth." **Hârîta** also: "One who is feeling sleepy or about to eat should sip water."

1. Ch. V. 138.

2. Dh. S. I. 16. 14.

Prajâpati also : " At the commencement of any particular performance, even though pure himself," *i. e.* one should sip water, is the supplement. In the **Mârkaṇḍeya Purâṇa** also : " The acts of offering worship to the Deity and the like, as also offering obeisance to the Guru, one should do after sipping duly ; so also the taking of meals." **Vasiṣṭha**¹ also : " After having done the necessary acts, one intent on purification should sip water." 5
 " Acts," *i. e.* the ordinary. **Śâtâtapâ** also : " One should always sip water after chewing, after swallowing the beetle chew, after the touch of lips without hair, as also after putting on a cloth." **Manu**² also : " After sleeping, sneezing, eating, spitting, telling untruths, as also after crossing³ a street or a cemetery, one should sip water, although himself pure." 10
Brhaspati also : " At the discharge of the lower wind, at cries, or at the occurrence of anger, at the touch of a cat or a rat, after jesting, or after telling an untruth, on account of all these causes, when one intends doing an act, one should touch water." **Hârîta** also : " One intending to go to a Deity should sip water." **Yama** also : " After coming out of water, one should sip water ; similarly upon going down (it) ; in this manner he becomes endowed with lustre and also is worshipped by Varuṇa." The meaning is that one should enter after going down. **Hârîta** also : " One should not get out without touching " *i. e.* water. Touching means sipping. In the **Brahmâṇḍa Purâṇa** also : " On all occasions of doubt, as also at the unloosening of the top-knot, and when one is without the sacred thread, one should always touch (water)." **Manu**⁴ also : " After sipping water and being purified, one should always recite (the Vedas) at the sight of an impurity." 'Impurity,' such as fæces &c. In the **Padma Purâṇa** also : " At the sight of a Chāṇḍāla or the like, at a *Japa* or at an oblation, the foremost of the twice-born should sip water ; similarly also at the sight of dogs and the like, or one should touch the right ear." **Vasiṣṭha** also : " At sneezing, spitting, sleeping, putting on a garment, shedding of tears, on all these five (occasions) one should sip water or touch the right ear." 20
 In this connection **Parâśara** makes a general statement : " Holy places like the Prabhâsa, as also the Ganges and the like rivers, dwell in the right ear of a Vipra—so said Manu. Âditya, Varuṇa, Soma, Fire, Wind also, all these divinities always stay in the right ear of a Vipra." This touching of the right ear, moreover, should be understood to be when the sipping of water is not possible. So also in the **Mârkaṇḍeya Purâṇa** : " After having duly 25 30 35

1. Oh. XII. 17.

2. Oh. V. 145.

3. रथ्यां स्पृशानं चाक्रम्य—not so in the printed editions of Manu.

4. Ch. V. 85.

- sipped water, and having been purified, one should do the performances in honour of the Deities as also of the manes, with effort, or one may also touch the right ear, according to the possibility ; in the absence of the prior, the next one ; when what is stated first is not available, a resort to the next in order is recommended." Or what has been stated by **Baudhâyana**¹ should be observed : "After loosening the lower garment, and putting it on, one should touch water, or should touch green grass, earth, or cow-dung." 'Should touch,' *i. e.* should sip. **Âpastamba**² also : "After putting on the lower garment, one should touch water, or fresh dung, the herbs, or earth." 'Dung *i. e.* the cow-dung. Here **Baudhâyana**³ : "When one has capacity, not for a *Muhûrta* even should one remain impure."

Thus in the **Smrtichandrikâ** the **Occasions for Sipping**.

Now the **Causes for Twice Sipping—Dvirâchamana Nimittâni**

- 15 There **Yājñavalkya**⁴ : "Having bathed, drunk, sneezed, slept, eaten, and driven in a street, having sipped, one should again sip water ; and so also after having put on clothes." **Viṣṇu** also : "Having crossed a street, having discharged urine and faeces, having a sight of the bones or fat, of the five-nailed animals, having suffered, one should again sip water as also upon a talk with the *Chandâla* and the *Mlechha*." **Baudhâyana** also :
20 "At meals, at oblations, at a donation, at a light refreshment or an acceptance, as also at the time of consuming an oblation, sipping twice has been prescribed ; at the time of bathing or eating, having sipped, one should again do the sipping." **Vyâsa** also : "At the oblation, at meal-time, as also at the two twilights once having sipped, one should sip again, as also at the time of *Japa*, oblations into the fire, and worship." 'Oblation,' *i. e.* donation.
25 In the **Kûrma-Purâṇa** also : "Having washed the hands and the feet, at the time of taking food, one should touch (water) ; being seated in a pure place, after having taken the meals, one should twice touch (water). Having touched hairless lips, as also after having put on a cloth, after the discharge
30 of semen, urine, and faeces, for a dry speech ; for spitting, at the commencement of the study of the Vedas, as also upon the occurrence of heavy breathing or a cough ; for having gone to the cross-roads or to the cemetery in company, with concentration at both twilight times, even though one
35 had already sipped, one should sip again." 'Dry,' *i. e.* harsh words.

Thus in the **Smrtichandrikâ**, the **Occasions for Twice Sipping**.

1. Dh. S. I. 5.74.

2. Dh. S. I. 16.17.

3. Dh. S. I. 2-31.

4. Âchâra, 196.

Now **Exceptions** to (the rules as to) **Sipping**.—**Âchamanâpavâdâh**

There **Yājñavalkya**¹ : “ The drops issuing from the mouth are pure, so are drops of the sipping ; also the hair on the face entering the mouth ; (as to) what has stuck to the teeth, after throwing (it) out, one becomes pure.” The meaning of this : The phlegm drops issuing from the mouth are pure, provided these do not fall on a limb. To that effect also **Gautama**² : “ Drops (of Saliva) falling from the mouth do not cause impurity, provided they do not fall on a limb.” The import is that therefore on such an occasion one need not sip (water). Upon a touch with the limb, however, the sipping occasioned by the touch must certainly be done. 5 10

Âpastamba³, however, prescribes sipping, even when the limbs have not been touched : “ If drops are found to be falling out from the mouth, then for these, sipping (water) has been prescribed. If some (fall) on the ground, for these one need not sip ; so some (declare).” Here, the adjustment should be according to the difference as to the place and the time. Sipping drops, however, even though they touch the body, are pure ; these do not cause contamination. To that effect also **Manu**⁴ : “ Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water) collected on the ground ; they render him not impure.” Here the connection is, the feet of him who causes others to sip water. ‘ From the ground,’ *i. e.* from undefiled ground. The use of the word feet of the offerer is indicative of other limbs also, as in the clause ‘ these must be considered as equal to those collected on the ground ’ a reason has been stated, and also by reason of the (following) **Smṛti** of **Yama** : “ If drops fall back upon the body of men offering water (to others) for sipping, here there is no fault of impurity ; these are stated to be equal to (those found in) the ground”. Likewise, hair on the face 15 20 25

also are pure and do not cause contamination; as says

PAGE 101* **Devala** : “ With hair entering the mouth no impurity is involved.” In this connection, **Âpastamba**⁵ states a 30

special rule : “ Nor does one become impure by the hair (of his moustache) getting into his mouth, so long as he does not touch them with his hand.” The use of the word hand is indicative of other limbs also, as **Gautama**⁶ has stated : “ Provided these do not fall on a limb.” ‘ Stuck to the teeth,’ *i. e.* adhered to the teeth ; such as food and the like. If it falls of its own, then after throwing it off, one becomes pure. That, however, which has not fallen, like the teeth, (it) does not cause contamination. 35

1. Âchâra, 195.

2. Ch. I. 44.

3. Dh. S. I. 16.12.

4. Ch. V. 142.

5. Dh. S. I. 16.11.

6. Ch. I. 44.

- tion, provided it is not touched by the tongue. So also **Manu** : "As in the case of teeth, so for the stickings to the teeth upon a touch of the tongue are pure ; but not when fallen off from their place ; by swallowing, it is pure." Upon a touch, it is pure, but not when fallen from its place.
- 5 The meaning is that swallowing those at that place. 'Swallowing,' *i. e.* causing it to enter inside. This swallowing, moreover, alternates as an optional cause as against the rule stated by Yājñavalkya as to the throwing off. The rule stated in the clause. 'As in the case of teeth, so for the stickings of the teeth' is to be understood to hold when no taste
- 10 has been obtained. As says **Śaṅkha** : "As with the teeth, so for the stickings of the teeth, except in the case of flavour otherwise than being touched by the tongue." 'Except in the case of flavour,' *i. e.* the meaning is that when no flavour has been tasted. Some say that even upon a touch by the tongue, as long as there is no falling off, so long it is pure. So also
- 15 **Gautama**¹ : "Remnants (of food) adhering to the teeth, like the teeth, except if he touches them with his tongue ; before their fall, so some. If they become detached, he should know that as in the case of saliva he is purified by merely swallowing them." 'Saliva,' *i. e.* water from the mouth, as the same does not become impure, so like it. 'In the stickings
- 20 to the teeth, like the teeth,' this is to be understood as having a reference to irremovable stains. To that effect also **Devala** : "One should remove the stickings to the teeth at meals and make the sipping ; the smear sticking to the teeth and which is irremovable, one should regard as teeth. In such a case one should not make much effort for taking it out, for if a
- 25 wound be caused by the piercing grass-blade, there would be greater impurity." In this manner it comes to be stated that, that is to be regarded like the teeth, which is devoid of flavour, has not been touched by the tongue, and which is irremovable. In this connection **S'âtâtapa** : "In regard to what has stuck to the teeth, whether a fruit, a root, the juice of
- 30 which has been consumed, likewise the beetle leaves, and also the sugar-cane, the twice-born does become impure (on that account)." 'The juice of which has been consumed, is indicative of what has been absolutely irremovable, vide this Smṛti of **Devala** : "After taking his meals, one should sip water (attentively) in accordance with the rules as
- 35 stated ; and should wash his mouth and hands with (clods of) earth even with rubbings." In the **Śhaṭtriṃśanmata** also : "On account of water, leaves, roots, grass, as also by articles of wood, by fragrant articles also, a

twice-born never becomes impure." **Atri** also : " At the Madhuparka, at a Soma sacrifice, in the water, as also in regard to the vital¹ oblations, there is no sin of impurity, vide the text of Atri." 'In the water', *i. e.* in the reciting of the *mantra*, 'nectar, you are the cover', even while if unwashed after dinner, there is no sin; this is the meaning. **Vasiṣṭha** also : " In regard to the vital oblations, in the oblations into the fire, at the *Madhuparka* likewise, and in all (kinds of) oblations to the mouth, a twice-born does not become impure." 5

Thus in the **Smṛtichandrikâ**, the **Exceptions to the Sipping**.

Now the **Prohibitions for Sipping-Âchamana-Pratiṣhedhâh**. 10

There **Devala** : " With shoes on, or in water or with hair loosened, or also with a turban on, one should not sip water, or with the head encircled." 'With turban on' *i. e.* one who has covered even the portion having moustache. **Viṣṇu** also : " Not while going, nor also while lying down, not when standing, nor while bending down, not when touching, nor while laughing, nor prating, nor also at the sight of a *Chandâla*." 'Standing', *i. e.* standing up; 'bending', *i. e.* slanting; 'not touch-

PAGE 102* ing' *i. e.* another, is the supplement. **Devala** also : " After tying up the hair on the head, and putting on

the clearly washed white clothes, having observed silence, and with concentration, not getting angry, nor looking on, not while going, nor while lying, not when moving, nor when touching another, nor when laughing or prating, nor even when looking at himself, nor when the hair and the lower garment touch the land; if one touches these, one should again wash the hand." **Gobhila** also : " One should not make a cloth for the lower part into an upper garment." 'Of the lower part', *i. e.* the lower cloth. **Prachetâ** also : " Never with a lower cloth, nor with no cloth, nor while doing anything else, but with even feet, should one sip water." **Âpastamba**² also : " One should not do profitless acts with the residue of water used for (the worship of) the fire nor do the sipping with water stirred with the hand." 20

Viṣṇu also : " With the water remaining after washing the feet one should not do the sipping; after pouring on the ground should one sip." **Saṁvarta** also : " Never should the foremost of the twice-born perform (the act of) purification, on any account with waters given by a *S'ûdra*, or one in impurity on one hand, or while he has shoes on." **Marîchi** also : " Not 25 30 35

1. प्राणवृत्ति- the oblations offered to the vital airs such as प्राण, अपान etc. at the commencement of a meal.

2. Dh. S. I. 4-20-21,

with hands outside the knees, nor in haste, nor while remaining on a seat, nor while standing, nor with shoes on, nor when unmindful; pure with a restrained mind, after taking meals, even when seated on a seat one may sip water; and not at any other time on any account." **Bhṛgu** also : " Without the sacred thread, as also a washed cloth, or with the top-knot loosened, of one who has made the sipping, although once made, is again the performance." " With the head-dress on, one firmly seated on a bedstead, with feet outstretched, one proceeding in a conveyance, one in a bad country, one standing on tip-toe by sipping water does not obtain purification." " Once made ' *i. e.* the sipping; ' feet outstretched, *i. e.* with feet placed on a seat &c.; vide this text of **Gobhila** : " One who has his feet placed on a seat, or on the knees, or on the shanks, as also one who sits with legs crossed and tied round with the upper garment, such a one is called one with feet outstretched (*Prauḍhapâdah*). " " On tip toe ' *i. e.* the ends of the feet. **Pulaha** also : " With the hand covered or the ears also, or with the waist-knot loosened, or also the top-knot, without completing the purification of the feet, even if one has made the sipping, one would remain impure." In the **Brahmâṇḍa Purâṇa** also : " Covering the throat or the head with a cloth, or one who had gone over a street or the market place, if without making the footwash one makes the sipping, he shall remain impure." " Market place, ' *i. e.* the place for sales and purchase. **Kauṣika** also : " If any Brâhmaṇa even touch water without the sacred ring on his hand all that of his is unpurified, likewise the sipping also." **Gautama**¹ also : " Not with the cavity of his hand should one drink, nor while standing; one shall sip with drawn out water." The meaning is that one should sip with water drawn out only, and should not drink with the mouth like a beast. ' Not standing, ', this is in reference to land; in the water, even if standing, one should certainly make the sipping. So also **Viṣṇu** : " While standing in water above the knees, one making the sipping shall reach purification; below, even if made a hundred times, one does not become pure by sipping." By the expression ' below the knees, ' even just as far as the knees, it would be uncontradicted. So also a **Smṛti** : " Standing in water just reaching the knees, or sitting on the ground with face turned towards the east, and if one makes the sipping, one obtains purification from all, and of these two simultaneously seated," " Of these two ' *i. e.* in the water and on the ground. To that effect also **Hārīta** : " Whether standing in water, or standing on the ground, or whether simultaneously at the two; when standing in water, in regard to water performances

1. Oh. IX. 10-11.

and standing on the ground, in regard to land performances; in regard moreover, to both, kinds of performances even one standing in both, becomes authorised. " The meaning of this is this : If when while standing in water one does the sipping, then one becomes authorised in regard to the water performances only; when, however, he is on the ground, then in

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regard to the land performances only. If, moreover, he is stationed at both, then he becomes authorised in regard to acts performed at both even. To that effect also

Paithīnasi : " One who has made the sipping while in the water, becomes purified while in water only; one who sips outside water, becomes pure when outside only; therefore after making one (sipping) inside, and one outside, one should sip a part, and he becomes pure everywhere." Here **Dakṣha** : " When a Vipra has had a bath and does the sipping, then he should place his feet in water and on land, such a one becomes pure in regard to both and thereafter capable for performances. " Elsewhere what has been stated by **Hārīta** should be observed : " With a wet cloth, in water one should offer the water libations, make the sipping and recite the *japa*; with dried clothes, on land should one offer the water libations, make the sipping and recite *japa*. With wet clothes, and remaining on land whatever the basest of man performs, there the dead indeed drink the water squeezed by him from the cloth." Here **Vyāsa** : " The waters which a twice-born may indeed sip from the nail ends of his hand, that is equivalent to the drinking of Surā, so said the *ṛshi*." **Yama** also : " That twice-born indeed who having touched the water with the nail ends of his hand makes the sipping, such a one clearly drinks Surā, as is the text of Yama. Having taken out with the left hand, that Brāhmaṇa who should drink the water, that is equal to the drinking of Surā—so said Manu the self-born." In this respect, a special rule has been pointed out in the **Kūrma Purāṇa** : " Never after taking out with the left hand should one drink water with the mouth." Here **Another Smṛti** : " By taking a vessel made of the water-gourd, or of copper, or a cocoanut shell, as well as the water-pot, if taking by himself, one makes the sipping, by that one does not become impure. With a cocoanut shell or with a wood, or water-gourd, or with a piece of copper or a leaf, one should make the sipping with his own hand, but one should avoid oily smears. Water which is in a zinc-pot, also water in a copper vessel, as also in a golden or silver pot, that is never impure on any account."

Thus in the **Smṛtichandrikā** the **Prohibitions for Sipping**.

Now **something more** also on the subject of **Sipping** is being stated a little.

There **Gautama**¹: "If one becomes impure while holding a thing in his hands, (then) without putting (it) down he may do the sipping."

5 The meaning of this: If while the Brâhmanas are being fed, one holding a thing in his hand, somehow becomes impure on account of contact with remnants of the meals, then placing that thing on the ground, he should do the sipping. The thing here is an eatable article. So also **Vasishtha**²: "If while dealing in eatables, one happens to touch

10 any remnant of food (eaten), then after placing that thing on the ground, and sipping water he may resume the distribution." 'With eatables,' *i. e.* such as with food, drinks &c.; 'dealing in,' *i. e.* making distribution,

Brhaspati also: "While dealing in food and drinks, if one happens to touch a remnant, then after placing that article on the ground, and after
15 having sipped water, one may again deal." Here, **Saṅkha and Likhita** state a special rule: "When with a thing in his hand one becomes contaminated with a remnant³ (of food &c.), (then) having placed it down, and having sipped, one should sprinkle⁴ the thing (with water)." In this way, it should be construed that of one who has the thing in his hand, the puri-

20 fication is by the sipping; while of the thing, by sprinkling. When, however, the thing itself gets contacted with a remnant, then that must certainly be abandoned; as says **Vasishtha**⁵: "Fragments of food left by any other than the teacher must not be eaten, as also remnants of one's own (meal). and that contacted with a remnant." As for what has been stated by **Manu**⁶:
25 "If, by any chance one is touched by a remnant, while having a thing in his hand, (then) even without placing that thing on the ground, by (mere) sipping, one attains purification," that has a reference to non-eatables such as clothes, &c. as a rule has been laid down elsewhere.

PAGE 104* Here **Mārkaṇḍeya** states a rule of option: "When one
30 is touched by a remnant, and has a thing in his hand, (then) either by placing the thing on the ground, and after sipping, and having sprinkled the thing with water, one may take it up again." In the **Kūrma Purāṇa** also: "After taking up a metal pot, if a twice-born happens to be contaminated by a remnant, (then) after throwing the thing on the
35 ground, and after sipping water, he should sprinkle it with water. If after

1. Ch. I. 27.

2. Ch. III. 43.

3. उच्छिष्ट.

4. अभ्युक्षण—note the three terms प्रोक्षण, अभ्युक्षण and अवोक्षण.

उत्तानेनैव हस्तेन प्रोक्षणं परिकीर्तितं । न्यंचताभ्युक्षणं प्रोक्तं तिरश्चावोक्षणं स्मृतम् ॥

5. Ch. XIV. 20-21.

6. Ch. V. 143.

taking up a food-vessel,¹ one comes to be contacted with a remnant, then after placing that thing on the ground, and after having sipped, one attains purification. In regard to clothes &c. there is an option upon its touch in the same manner also." 'Its touch,' *i.e.* the touch of the remnant. The meaning is, that it may or may not be placed on the ground. 5

In regard to the non-eatables **Baudhâyana**² also: "If after taking up a metal pot, one becomes contacted with a remnant, then after throwing it, and after sipping water, and after taking it up, one should sprinkle it with water. If, however, one becomes contacted with remnants of food, then after throwing it, and after sipping water one should sprinkle it with water, just the reverse of this in the case of a food-vessel." 'Throwing,' *i.e.* placing; 'reverse,' *i.e.* without throwing it. 10

For discharging urine &c. after taking up cooked food, the rule stated by **Âpastamba** should be observed: "After placing the bronze pot on the ground, and after making the purification according to the rules, taking the cooked food on his lap, after touching (water), thereafter, he becomes pure." This has application where in distress it is impossible to place the thing on the ground; vide this *Smṛti* of **Brhaspati**: "In forest, or in water, at night, or in a journey, when the road is infested by robbers and tigers, for discharging urine or fæces with the thing in his hand, one does not become impure." **Mârkaṇḍeya**, however, says that even purification should be made even without placing on the ground: "With cooked food taken up, one who makes a discharge of the urine, even without placing that thing on the ground and resting it on his body well, after making the purification in accordance with rules, and having touched water as ordained, one should sprinkle the food with water, and holding it up and exhibiting to the Sun, or after throwing off a little at the surface, the portion remaining becomes purified." 15 20 25

Thus in the *Smṛtichandrikâ* the topic of Sipping Water.

Now the Process of a Tooth-wash. **Dantadhâvana-Vidhiḥ**.

Vṛddha Sâtâtapa: "When the mouth is unwashed³, a man is always impure; therefore by all efforts one should chew a tooth-cleaner." **Kâtyâyana** also: "After getting up, having washed the eyes and after having been purified with care, with the recital of the Mantra, one should chew the tooth-cleaner" The **Mantra** also: "(Long) life, strength, success, vigour, pro- 30

1. अमंत्र-अपाति भुक्ति अन्नमत्र ।

2. Dh. S. I. 5. 22-24.

3. पशुपति stale. Cf. Mârâthî पारोसॅ.

- geny, cattle and wealth ; spiritual knowledge, wisdom, and intelligence also O herb give (these) to us." In this respect, **Mārkaṇḍeya** states a rule as to the period : " After getting up in the morning one should chew the tooth-cleaner ; having sprinkled (with water) before, one should chew, and after
 5 sprinkling it also, one should throw off " *i. e.* on a pure spot. So also **Vyâsa** : " After sprinkling with water one should throw up the tooth-cleaner ; if it falls in the direction of the face one obtains a good desired eatable." Here **Viṣṇu**¹ : " Having washed it and chewed, one should throw it off ; one should not chew it on a moonless day." ' Moonless day ' *i. e.*
 10 the dark Moon. This is indicative of prohibited days
 PAGE 105* also. Hence also **Yama** : " The fourteenth, the eighth, the New Moon day, the full Moon day, the Summer-solstice, on these (days) one should avoid women, sesamum and meat, and tooth-sticks also. On the day of a death anniversary, as also on the birth-
 15 day, on (the occasion of) a marriage, or upon an ailment on account of indigestion, upon a vow, as also during a fasting day, one should avoid tooth-cleaning." **Viṣṇu** also : " On the first, the new Moon day, and the sixth, on the fourteenth and the eighth, on the ninth, and on a Sunday also, one should avoid the tooth-stick." **Paithînasi** also : " On the first, on the
 20 new moon and on the sixth, on the ninth also, O Bhârata, a union of the teeth and the (cleaning) wood burns the family to seven generations." **Vyâsa** also : " On a *śrâddha* day, during a sacrifice, during a vow, as also when the husband has gone out on a journey, on the day, on a fall, on a solstice, on a *Nandâ* day, on the eight *parva* days, one should avoid anointment of
 25 the body with oil, sexual intercourse, meat, and also the tooth-stick." ' The day ', *i. e.* the Sunday.

- Mārkaṇḍeya** states the rule as to directions : " With the face turned towards the north, or towards the East, a fragrant stick with thorns taken out," *i. e.* one should chew the tooth-cleaner is the supplementary clause.
 30 ' Face towards the north ' *i. e.* the North-East, as a fault has been stated for it. That says **Kâtyâyana** : " With the face turned towards the East, one gets courage as well as bodily health; by the South likewise, cruelty; by the West, defeat; by facing towards the East the destruction of kine, as also of women and of dependents; while in the North-East corner of the quarters
 35 one would obtain all desired objects."

Now **Viṣṇu** states the characteristics of the stick : " Sprung from a thorny and milky tree, twelve fingers in length, in thickness like the end of the fifth finger, the first half made into brush, is prescribed the tooth-cleaner

1. Ch. 61.17.

as well as the tongue-scraper; very slender for the small tooth, for an even tooth a middling one, and thick for an uneven tooth; (thus) of the three varieties, the tooth-cleaner of twelve fingers in length is for a Vipra, declare the wise; for the Kṣatriya, Vaiśya and Śūdra castes, nine, six and four fingers." In the **Kūrma Purāṇa** also: "Like the middle finger in thickness, twelve fingers in length, with the bark on, should be the tooth-cleaner; it should be used by the top-end." **Garga** also: "Ten fingers for the Vipras, for the Kṣatriyas, nine fingers; while eight fingers for the Vaiśya, and for the Śūdras seven in length; four fingers by measurement, however, for the women; no doubt here." **Vyāsa** also: "One should always avoid the avoidable tooth-sticks, one should chew those which have been noticed in the S'āstras; but on parva days, moreover, one should avoid." Which, moreover, have been noticed in the S'āstra? Anticipating this, states **Āṅgirāḥ**: "Of the mango, Punnāga, Bilva, and of the Apāmārga Sirīṣha trees, one should chew the tooth-cleaner after getting up in the morning and restrained in speech." **Nārada** also "All thorny trees are auspicious, and the milky ones beneficial." **Vṛddha Manu** also: "Of the Khādīra, Karañja, Kadamba, likewise, of the Arka, Karavīra and of the Kuṭaja in particular." **Viṣṇu**¹ also: "Of

PAGE 106* any one of these viz., Vata, Aśvattha, Arka, Khādīra, Karañja, Karavīra, Sarja, Arimeda, Apāmārga, Mālati, and Bilva." i.e. one should chew, is the supplement. **Mārkaṇḍeya** also: "One should chew the bunyan, Aśvattha, Khādīra, and Karavīra; so likewise the Jāti, Bilva, Badira, as also the root of Kakubha, the Arimeda, Priyaṅgu, and so also the thorned trees."

In regard to these, **Garga** states the fruit:—"In the (use of) Sarja, courage, in the bunyan, fame; in the Karañja, victorious in battle; in the Plakṣha, immense wealth; from the Badarī, sweet voice; and in the Khādīra also fragrance; while in the Bilva, plenty of money; in the Audumbara, accomplishment in speech; while in the Bandhuka, sound hearing; and in the Saindhava, fame and good fortune; in the Sāla, the highest contentment; by the Kadamba, all kinds of wealth and good luck also is produced; while by Arka, one destroys diseases, and by the Bijapura, ailment; similarly by Kakubha, one becomes long-lived, devoid of wrinkles. In the pomegranate, the Sindhuvāra, in the Kubjaka, and in the Kuṭaja also, the Jāti, Karamudā also, destroy (the effect of) a bad dream."

It has been stated that one should avoid (certain) woods. **Mārkaṇḍeya** states these: "S'ālmali, Aśvattha, Bhalli, as also the Dhava and the Kimsuka; the Kovidāra, S'ami, Bilva, S'leṣhmātaka, and the Bibhītaka, one should avoid (these) as tooth-cleaners; so also Guggula and Kramuka."

Hârîta also : "Avoiding the Kâleya, Pâlâsa, Kovidâra, S'leshmâtaka, the S'âka tree, Nirguṇḍî, Khâdira, S'irîsha, Karavîra, Badarî, Karañja and the Bamboo." **Mârkaṇḍeya** also : "One should avoid an unknown tree, as also what is dried at the top and has been felled; that which is
5 without the bark, which has joint-knots, as also the Pâlâsa and S'in-supâ." **Uśanâḥ** also : "The Tinduka, Inguda, Bandhûka, Mojâ, Muryâ, Balvaja and the cotton tree used as a teeth-cleaner would take away prosperity from Viṣṇu even." **Garga** also : "One, however, who chews Kuśa, Kâsa, Palâsa, S'in-supâ, becomes a Chândâla, so long as he does not see a cow."

10 In regard to these affirmative and negative rules, an option should be understood. Here **Uśanâḥ** : "One should tear open the tooth-sticks, never should one wash the teeth with the fingers." This has a reference to (fingers) other than the thumb and the fourth finger, as says **Vṛddhayâjñavalkya** : "One should not clean the teeth with a brick, a clod of earth or
15 a stone; as also with fingers, excepting the fourth finger and the thumb." In this connection, a special rule has been pointed out in the **Kûrma Purâṇa** : "One should not tear open a tooth-stick, nor should one clean with the ends of the fingers." As to what has been stated by **Paithinasi** viz. : "With grass, leaves or water one should clean the teeth, omitting the Pradesîni" here, the
20 mention of the Pradesîni is indicative by implication of prohibited fingers and thus there is no contradiction.

There **Vyâsa** lays down the (rule of) adjustment : "On the first day, the new moon day, and on the sixth day, and on the ninth, tooth-cleaning should be with leaves, otherwise than with sticks; while the tongue-scraping
25 always even. When the tooth (cleaning) sticks are not available, as also on prohibited days, with twelve gîrgles of water, one should carry out the tooth-cleaning." As to what has been stated by him-

PAGE 107* **self** viz., "One who through ignorance chews the tooth-cleaner at the bathing time, his divinities go away dis-
30 appointed along with (his) manes," that has a reference to the midday bath; vide this Smṛti of **Dakṣha** ; "One should take the morning bath preceded by tooth-cleaning."

Thus in the **Smṛtichandrikâ** the Rule as to Tooth-cleaning.

Now the Importance of Kuśa - Kuśamahimâ

35 There **Gobhila** : "At the root of Kuśa is stationed Brahmâ, in the middle of the Kuśa Janârdana; at the top of the Kuśa one should know S'aṅkara, and all the Gods all around." **Hârîta** also : "With Kuśa

in the hands whatever has been recited, as also whatever donation has been made along with the Kuśas; and one who eats with Kuśa in his hand, there is no limit for him." In the **Purāṇa** also: "The bath comes to be properly performed which is made with the Kuśas; with the Kuśa one should touch water; water which has been taken out along with Kuśa, is equal to the drinking of Soma. One who bears a garland of Kuśa at all times, is not contaminated with sin, just like a lotus leaf with water. One who bears a Kuśa ring on the hand, upon the neck, on the top-hair, as also on both the ears, such a one is never affected by sin." **Kauśika** also: "A Kuśa seat is always holy, and for the Yatis particularly; of one seated on a Kuśa seat, moreover, the best Yoga is accomplished." In the **Purāṇa** also: "As in the lotus leaves the water smear does not exist, in the same manner, of one with the (Kuśa) ring on the hand, no taint whatsoever can ever exist." **Hārīta** also: "Those monsters intent on depriving the (merit of) japa or oblation into the fire, who exhibit themselves, are scattered to the ten quarters by one who has borne a ring (of Kuśa) in his hand." **Gobhila** also: "As the thunderbolt is for the Lord of Gods, the triad in the hand of Hara, and the disc-weapon for Viṣṇu, so is the Kuśa in the hand of a Vipra."

Thus in the **Smṛtichandrikā** the **Importance of Kuśa**.

Now the **Mode of digging up Kuśa-Kuśotpātanavidhiḥ**.

There **Kauśika**: "In a pure place, having purified oneself, standing with the face turned towards the North-East, with the *Omkāra* itself as the *Mantra*, the Kuśas should be touched by the foremost of the twice-born." The uprooting *Mantra* also: "Born along with the Viriñchi, being the natural progeny of the Parameshṭhi, O, drive off all (my) sins, and be a source of prosperity to me."

In this connection **Hārīta** states a rule as to the period: "In the month of *Nabhas* on the new Moon day, on that is recommended the uprooting of the darbhas; those darbhas which have not been impaired may be utilised again and again." *Nabhas i. e.* the *Srāvaṇa*. Hence also 'not impaired' *i. e.* cut at another time. With this import also **Śaṅkha** even: "The darbhas, the skin of the black antelope, the Mantras, and the Brāhmaṇas in particular, these if unimpaired may be used again and again." The meaning is that they may be utilised again. Hence also **Mārkaṇḍeya**: "With a (darbha) ring on the hand, one should make the sipping; such a ring does not become impure; but that which was on at the meals should, however, be avoided."

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This is in reference to the knot-less darbhas; vide the Smṛti of **Hārīta** :

“One should not make sipping with that ring on which has a knot.” Here **Śātātapa** : “In making japa, while offering oblations, as also while making donations, at the Vedic study, and while making the watery libations to the manes, one should cover his hand with gold, silver, or with the Kuśas.”

5 **Mārkaṇḍeya** also : “A Brāhmaṇa should always have the Kuśas on his hand, free from hypocrisy ; that always destroys sins, as fire does a heap of cotton.” In the **Purāṇa** also : “One should always bear a Kuśa ring on the right hand, and particularly while taking his meals ; (as) that is the purifier of censured food.” **Atri** also : “On both the hands should be borne by the Vipra the sacred darbha rings containing the Brahma knot. At the Brahma-Yajña, as also while making the japa, the (ring having the) Brahma knot has been ordained ; at the meals a circular (ring) has been prescribed ; in this manner Dharma would not be impaired.”

15 In this connection, the rule as to the fingers has been pointed out in the **Matsya Purāṇa** : “The darbha should be worn on the Anāmikā or by the bigger Anāmikā ; on both the Anāmikās should be worn the sacred darbha rings.” *Anāmikā i. e.* the finger near the last. The characteristics of the ring have been stated **there** also : “Leaving aside the Vaiṣṇava direction, fallen off from the Brahma direction, and once circled round is designated the sacred ring. With seven darbhas collected together, one should prepare the sacred ring for the Brāhmaṇa ; with five for a Kṣatriya, and with four likewise for a Vaiśya ; with two has been ordained for a Sūdra, as also for the sick.” **Mārkaṇḍeya** also : “With four darbhas collected together is the sacred ring for a Brāhmaṇa ; with five only for a Kṣatriya ; with four likewise for a Vaiśya ; less by one in order is intended for each Varṇa respectively. With three darbhas a propitiatory performance, and with five, a preservative ceremony ; with four should one perform a ceremony with a malevolent intention, one should prepare a sacred ring.”

30 In regard to the *Sthālipāka*² and the like, however, should be observed as stated by **Kātyāyana** : “A blade of the Kuśa grass with no inside growth, with the ends intact and two pettles, of a span's length, should be known to be the sacred ring at all times.”

In regard to the ring of the cow's hair says **Kausika** : “By constantly wearing a ring of the cow's hair, sins do not touch in this world, while prosperity resides in the limbs. With the ring of the cow's hair on, he who

1. नन्दा.

2. स्थालीपाक.

performs the fire worship with the sacred ring of cow's hair, by such a one are (deemed to be) worshipped the five fires for the whole lifetime ; (and) no doubt.' He who performs the Sandhyâ worship with the sacred ring of cows' hair, such a man obtains the merit of having performed the Sandhyâ worship for twelve years. "

Similarly, the characteristics of a darbha also have been stated by the **Same** : " With seven pettles, auspicious, and grown on the bank in a holy place, such (darbhas) are recommended as the best for a performance in honour of Gods as well as of the manes. Those which have not flowered are known as the *darbhas*, while the flowered are known as the *Kuśas* ; together with the roots, they are *Kutapas* ; with ends cut off they are designated as grass (*Trṇa*)." **Hârīta** also : " *Kuśas*, the ends of which have not been cut off, which have pettles on, which are with the roots, are tender, and auspicious, twice-born should take up for the silent prayers in honour of the manes, and for Gods. " This has a reference to other than a *Prastara*.¹

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To that effect the **Brahmāṇḍa Purāṇa** : " By the foremost of the twice-born should be taken for a *Prastara*, those with the roots cut off; for the fire-worship as also for a sacrifice, those with the roots should be avoided." In this connection **Kātyāyana** states a special rule: " Green darbhas are meant for a sacrifice, the yellow ones for the *Pākayajñas* ; those together with the roots are for the manes and gods, and the spotted ones for the *Vaiśvadeva*." ' Manes and gods,' i. e. for the manes. So also **Yama** : " In the performance of *S'râddha* for the manes, the *darbha* should be together with the roots ; with the roots, one conquers the worlds of the illustrious *S'akra*." This has a reference to the *Ekoddiṣṭa S'râddhâ*. Since the **Same Author** says : " In the performance of the *Ekoddiṣṭa S'râddha* the *Kuśas* should be taken together with the roots ; those with the roots grown outside and once cut, in all performances for the manes. " ' With the roots (grown) outside,' i. e. which have secondary roots. In the **Brahmāṇḍa Purāṇa** : " With secondary roots, as well as those which are cut, are the *Kuśas* stated to be for the *S'râddha* ; likewise *S'yâmāka*, *Nivāra* as also the *Dûrvās* have been mentioned." Although by **Gobhila** has been stated : " Those with additional roots or those which are cut, for the performances for the manes," that should be understood to be for *S'râddhas* other than the *Ekoddiṣṭa*. In this respect **Purāṇa** : " Until the *Sapindīkarana*, the performance shall not be with single darbhas ; after the *Sapindīkarana*, both duplicated ones in accordance with the rules. With darbhas sprung up in a sesamum field,

1. प्रस्तर. दर्भमुष्टि—a handful of *Darbhas* tied together.

and duplicated with effort, one should offer the water libations to the manes, while for the gods, as may be possible. One desirous of prosperity should do the performance for the manes with the root, with the middle the bath and donation with effort; and the performance for the gods with the end of Kuśa." 'As may be possible,' i.e. the meaning is, even with effort.

When Kuśas as aforestated are not obtainable, Śaṅkha says : " When Kuśas are not available, the foremost of the twice-born should with effort perform with the Kāśas such acts as the water libations &c.; (for) the Kāśas have been stated in the Smṛtis to be equal to the Kuśas." Viṣṇu also : "In the absence of the Kuśas one should offer the Kāśa, or the dūrvās in the place of the Kuśas." In regard to the outer boundary¹ of an altar however, the special rule as stated by Yama : " The Kuśas, Kāśas, likewise the dūrvās, the barley, paddy also, the bilvajas, and the lotus (stalks); thus of seven kinds has a barhi been stated."

Here Hārīta states those which should be avoided : " The darbhas on a funeral pile, darbhas on the road, and such darbhas as are on sacrificial grounds, one should carefully avoid those in the mat, seat, or on the piṇḍas these six kinds of darbhas. Those darbhas which have been used at a Brahma Yajña, as also those darbhas (which have been used) at the water libations to the manes, and those which have been despoiled by urine or ordure, the abandonment of these has been ordained. One should avoid with effort the darbhas which are impure, or those which have been split by nails, as also those which have been boiled, or been burnt by fire. Those darbhas which are in the middle of the field, as also those which were placed on the sacred thread, one should know these to be pure; as (are) the Kāśas, so (are) the Kuśas." ' Boiled ' i. e. spoiled.

Thus in the Smṛtichandrikā the Mode of Uprooting the Kuśas.

Now the Praise of the bath-Snāna Praśamsā.

There Yoga-Yājñavalkya : " One performing a bath is reclaimed from the sin of approaching (sexually) the unapproachable, of stealing, as also of accepting a donation from sinners and that resulting from a secret act. The bath produces mental freshness, increases the splendour of beauty, (it) destroys grief and the effects of a bad dream; it gives absolution, and likewise gladdens the heart. All performances for men prescribed by the Sruti and the Smṛti begin with the bath ; therefore one should resort to the bath; it develops prosperity, merit, and life. One always having a bath does not

1. बहि.

PAGE 110* experience the pangs of death. Even those persons who have committed sins become purified by a daily bath. Ten qualifications accrue to those men who are devoted to a bath viz. personal beauty, lustre, strength, and vigour, (long) life, health, non-covetousness, destruction of (the effects of) a bad dream, austerities and intelligence." **Satyavrata** also: "By a proper bath a man secures strength, beauty, success, religious merit, knowledge, (long) life, happiness, steadiness, and complete immunity from disease."

Thus in the **Smṛtichandrikâ** the **Praise of the Bath**.

Now the **Varieties of Bath—Snânabhedâh** [*Smṛtimuktâphala* pp. 253-99] 10

There **Śaṅkha**: "A bath has been stated to be of two kinds, by regard to the varieties of the Secondary and the Principal. Of these two, the water bath is the principal; that again is six-fold. The usual (*Nitya*), occasional (*Naimittikam*), for a (special) purpose (*Kâmyam*), as part of a performance (*Kriyâṅgam*), dirt-destroying (*Malâkarṣaṇam*), the ritual bath (*Kriyâsnânam*) is likewise the sixth; thus a bath has been declared to be of six kinds." The **Same Author** states the characteristics of these: "A man while he is unbathed is not fit for a japa, oblation to the fire &c., the morning bath for that purpose is declared to be the *Nitya Snâna*, the usual bath. After having a touch of the *Chandâla*, a corpse, or the smoke of a dead body, and the like, or a woman in menses, a man becoming liable for bath, the bath which he gets is called the *Naimittika Snâna*-occasional bath. The prosperity bath *Puṣṭisnâna* and the like directed by the student of fate, that indeed is regarded as the *Kâmya*, as for a special purpose, one who has no desire should not administer it." *i.e.* 'Student of fate,' *i.e.* the astrologer. "Intending to offer worship to the divinities or the manes, when one desires to repeat the holy hymns, and the bath which he performs is called *Kriyâṅga* bath, part of a performance. A bath called the dirt-destroying-*Malâpakarṣaṇa*-is that bath which is preceded by the besmearing of oil and is started with the object of removing impurity, and not otherwise. In lakes, in holy tanks, in sacred places, as also in the rivers, a bath is called the ritual bath-*Kriyâsnâna*-there the bath (itself) is the ritual." The meaning is that a bath itself has been ordained as part of each respective ritual. **Gobhila** also: "*Nitya* is that which is always to be performed; *Kâmya* is intended for a special desire; while that which has arisen from a special occasion is *Naimittika*." By this, the midday bath also comes to be stated as a *Nitya*, as that also is to be always performed.

To that effect also **Vaiyâghrapâda** : "One should always have a morning bath ; one should bathe at midday."

Thus in the **Sṃrtichandrikâ** the **Subdivisions of Baths**.

Now, as reached in due course, the **Ordinary Bath—Nitya Snâna**—is being described.

There **Śaṅkha** : "In the morning after making the sipping (of water), and after having performed the ablutions, one knowing the import (of the rules) correctly, thereafter having done the tooth-cleaning, should perform the morning bath." Here the expression 'after making the sipping,' is connected with the tooth-cleaning also. So **Kūrma Purâṇam** : "After washing the tooth-stick and having chewed according to the rules, after having sipped water, one should always make the morning bath with concentration," In this connection **Dakṣha** : "Without having bathed, one should not perform any of the (daily) acts whatever, such as the japa, oblation into the fire &c. Covered with saliva and sweat is a man when he has got up from the bed ; this extremely dirty body

PAGE 111* having nine cavities perpetually oozes out day and night ; the morning bath is the purifier. They praise the morning bath : for indeed it brings about visible and invisible results ; one who takes a morning bath and has purified himself becomes fit for everything, such as the japa &c." **Kâtyâyana** also : "As in the day, so in the morning, one should always bathe, free from lethargy, after washing the teeth, this may be in a river &c. or at the house, without the Mantras." This is not intended as excluding the Mantras altogether, but it intends an exclusion of a multiplicity of Mantras, since the **Same Author** says : "Having regard to the smallness of the interval for offering oblations into the fire, and the immensity of the bathing performance, in the morning the bath is to be by abridgement; (for) transgression of the (time for) oblation into the fire is extremely censured." Likewise, a bath has been stated in the **Chaturviṃśati** : "The bath should be made with (lumps of) earth with the Mantras for the water divinities as also with those addressed to Varuṇa; or one should do it with the *Vyâhrtis*, or with the *Yatkiñchedam*¹ Ṛk. Or one may bathe with the *Drupadâ*, or again with the *Jumbukâya* Ṛk; and one should also remember holy sacred places ; so said the sage *Uśanâh*."

In this respect **Jâbâli** states a rule as to the time: "Always after getting up in the morning, preceded by tooth cleaning one should perform the early bath and should offer water libations to the gods and men."

1. यत्किञ्चेदं वरुण देव्य जने स &c.

Viṣṇu¹ also : "One wishing to have a morning bath, should bathe after observing the East engulfed in the rays of the Aurora." As to what has been stated in the **Chaturviṃśati** : "The bath (taken) very early morning dawn every day in the twilight time or after the sunrise even, that is equal to the *Prâjâ-patya*, the annihilator of all sins" that even is of the same import as the text of **Viṣṇu**: "The bath which is during the twilight period, that even is in the early morning." That also being in reference to the early morning time. 'Or if after the sunrise,' *i. e.* when it has risen; in short facing the rise; that also being part of the early dawn. And this is proper also; otherwise, there would be contradiction with the text "The morning Sandhyâ worship should be with the constellations on &c." and the like; and (also) as one who has not bathed not having the capacity for this Sandhyâ worship and the like. As says **Viṣṇu**²: "One who has bathed becomes entitled for performances in honour of Gods as well as of the manes; likewise for the recital of holy texts, and also in regard to donations as ordained." **Dakṣha** also : "All performances begin with the bath, and the Sandhyâ worship also; therefore by all effort one should make the bath with concentration." If it be so, then upon the strength of this text give extension to the Sandhyâ. Not so; for in the **Smṛti** text, "During the twilight, one should perform the Sandhyâ worship, not when the Sun is setting, nor when it has risen." **Yoga-Yājñavalkya** has stated a prohibition Also : "The two *Nâdis* in the last *Yama* of the night are called the commencement of the Sandhyâ period; at the sight of the Sun's rays has been stated to be its termination by the sages", in this text a time limit having been stated by **Dakṣha**. The meaning is that the period marked by the appearance of the Sun's rays is the end of the Sandhyâ. Hence what has been stated before is alone preferable.

In this connection, the **Brahmâṇḍa Purâṇa** : "*Nitya, Naimittika*, and *Kâmya*, thus a bath has been stated to be threefold, and the water libation, however, has been declared as part of it only." Therefore, the import is that one should offer water libations after the bath. As for what has been stated in the **Chaturviṃśati** : "While after the bath one should offer water libations to the manes and the gods", here **Yama** states a special rule : "After joining the two hands together, one should fill the cavity (of the hands) with water, and raising up to the height of a cow's horn, one should throw the water into the water." As to what has been stated by **Vyâghra** : "He who offers water

1. Ch. LXIV. 9-2 Ch. LXIV. 41.

even with both hands, that fool goes to the *Kâlasûtra* hell, head downwards," that has a reference to *S'râddha*. So also **Kârṣṇâjini** :

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"At a *S'râddha*, as also at the time of marriage with one hand is offered; at the water libations, however, by both the hands only ; this is a fixed rule." In regard to the water libations to the manes, the **Same Author** says : "Standing in navel-deep water, while with uplifted mind mentally repeating 'May my ancestors come and accept this handful of water,' thus loudly should a wise man offer three times louder and louder, handfuls of water to the manes stationed in the heaven, while standing in water and his face turned towards the South." Here a particular rule has been pointed out in **Another Smṛti** : "After having filled himself with sessamum as far as the arm, standing in water, one should offer water libations to the manes ; one desirous of giving satisfaction to the manes, must not do it standing on the land." Thus what has been remarked by **Gobhila** : "After having filled himself with sesamum in all the hairs, one who offers water libations to the manes, by such a one the Manes (are deemed to) have been served with blood and with dirt also", that should be understood as having a reference to land.

Indeed, how is here the libations to the manes ? for **Jâbali Smṛti** says : "One should offer water libations to the gods and men," vide the **Śruti** also : "The *Aparâṇha* (advanced portion of the day) indeed is for the manes." No, not so, if it were so, under the **Śruti** : "The *Pûrvâṇha*, the earlier portion of the day, indeed, is for the Gods," at the midday bath there would be no libations to the Gods. While it must be stated that that is not so, vide the Smṛti of **Vyâghra** : "At a bath at all times one should offer water libations to the manes and the Gods ; and in particular at a *Kâmya* and *Nitya*, one should do that with effort." Here it should be understood that the two Śrutis have application to (acts) other than the water libations ; moreover, a fault has also been pointed out by **Vasiṣṭha** for not doing : "Owing to non-belief, one who after having bathed does not offer water libations to the manes, his ancestors anxious for water, drink the excretions from his body." 'Excretion from the body,' i. e. blood.

After coming out of the water, **Bharadvâja** : "Such of the servants as are dead, expect the water from the bath ; therefore by all efforts one should throw water on the ground." The meaning is that after coming out, one should wait for some time and thereafter should squeeze the bathing

cloth. So also **Pulastya** : "Having thus offered the water libations, and having come out of the water, a wise man should thereafter only squeeze the bathing cloth." **Kârṣṇajîni** also : "Thereafter, having squeezed the bathing cloth, one should do the sipping again." **Atri** : "Those of the *Gotrajas* born in our family who have died without male issue, may these accept this water squeezed from the cloth." Thus is the *Mantra* for squeezing the cloth. The **Matsya Purāṇam** : "Having performed in this manner, and thereafter having sipped water again according to rules, having got up and put on two pure white clothes." One should twice sip water is the supplement. To that effect is also **Vyâghra** : "Thereafter having taken on a pair of pure clothes, one should sip twice." Here **Vyâsa** states a special rule : "One should not put on the upper garment upon the lower part, nor the lower cloth on the upper part ; and a wise man should never on any account put on a cloth without an inner cloth. Nor should one besmear the body without having bathed ; and after having bathed, one should not shake out the cloth after bathing ; while after bathing, a man should put on unwet clothes."

Thereafter with earth and water should one clean the shanks. So says **Jâbâli** : "After having bathed and put off the cloth, the shanks should be cleaned with earth and water ; these which had been made impure by the water dripping from the loin cloth." By stating as the cause viz. 'these were made impure,' the mention of the shanks is indicative of (other) organs which were made impure.

PAGE 113* Hence also **Yoga-Yājñavalkya** : "Thus having bathed, and having put on a pair of untorn washed clothes, and after having washed the thighs with earth and water, one should wash the hands thereafter." Here the **Mârkaṇḍeya Purāṇa** : "After bathing, one should soak up the limbs with hands holding a cloth ; nor should one shake out the hair ; also one should not shake off the cloth." Here, **Gobhila** states the reason : "The Gods drink from the head, the manes drink from the mouth, from the middle part all the Gandharvas ; therefore, after bathing, one should not wipe off with the bath-towel, nor with the hand." **Vyâsa** also : "Three crores and a half crore as many hair have sprung on the body, through these drip down all *Tīrthas* ; therefore one must not wipe off." Here **Vasiṣṭha** : "The three clods of earth should not be used for cleaning the bathing-towel ; the upper garment should be squeezed, and with that one should finish the rest."

For one doing in this manner, **Dakṣha** states the result : "After getting up in the morning, that Brâhmaṇa who always takes a morning bath, he

wipes off by three years the sin committed during seven births." Śaunaka also : "After getting up in the morning, that Brâhmaṇa who always takes a morning bath, such a one being absolutely freed from all sins, attains to the highest Brahman."

5 Thus in the *Smṛtichandrikâ*, the **Process of the Morning Bath**.

Other texts relating to clothes are being stated.

There **Garga** : "For a Brâhmaṇa the white cloth, for a Kṣatriya the red and sumptuous, the yellow for a Vaiśya, and for the Śūdra a blue soiled one is desired." 'Sumptuous' *i. e.* thick-set, woven ; 'red,' *i. e.* dyed with mineral (red) ; since **Uśanâh** has prohibited one dyed in a decoction thus :
 10 "Never should one do any performance in honour of the Gods or of the manes with the head encircled with a cloth dyed black in decoction." And since in the text "Unspoiled and dyed in metal is (regarded as) pure, is the established rule" he has favoured it. With this same object **Gautama**¹
 15 also : "Nor shall one wear dyed or sumptuous garments, nor such as have been worn by others." **Pulastya** states the characteristics of an unspoiled cloth : "Slightly blown, new, white, with ends on, that which had not been put on, such should be known as the *Ahata* (or unspoiled cloth)." 'Blown' *i. e.* washed. Here, **Devala** states a special rule : "By a learned and wise
 20 man, a performance should be made with a cloth washed by oneself, and not with that washed by a washerman, and not on any account with an *Ahata* one." By *Ahata* is meant 'by an unwashed one,' as the word *Ahata* is used in this (sense) also. So has been stated by **Satyatapas** :
 25 "The cloth produced out of a machine has been called *Ahata* by the Self-born ; that is prescribed for auspicious occasions for the time (only), not always." 'Auspicious occasions' such as marriage &c. Here, **Purâṇa** : "O lord of men, another indeed is the cloth meant for a bed, another on roads, and also another during the worship of the Gods, while yet another for intercourse among people, and another for the sight of the lord." **Baudhâ-**
 30 **yana**² : "An upper garment must be worn on the following five occasions ; during the (daily) study of the Vedas, during discharge, while bestowing gifts, at dinner, and while one sips water." 'Discharge,' such as of urine &c.; 'dinner,' taking meals. This is intended as applicable by an extension to all performances prescribed by the rules. Since by
 35 **PAGE 114*** the **text** : "Without a loin-cloth, without an upper one, while naked, as also when without a cloth, a *S'rauta* or a Smârta Act likewise one should not even contemplate "

1. Ch. IX, 5

2. Dh. S. II. 3. 39.

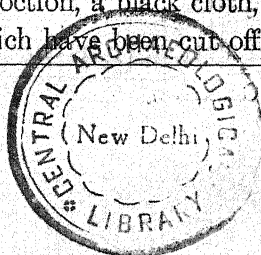
any act whatsoever has been prohibited for one without an upper garment. **Yogayājñavalkya** also : "The bath, donation, *Japa*, oblations into the fire, Vedic study, and the water offerings to the manes, a twice-born should not do (these), with one cloth, (as also) the *S'râddha*, meals and good deeds." In the **Viṣṇu Purâṇa** also : "In performances such as the oblations into the fire, worship of the Gods and the like, as also in recitations, a twice-born should not set about with a single cloth, nor in sipping water, or *Japa*." **Gobhila** also : "With a single cloth on, one should not eat, nor should one perform divine worship ; nor also should one offer respects to the twice-born, nor should a man thus offer (oblations) into the fire." 5 10

The **Same Author** states the characteristics of 'one with a single cloth' : "One who, on the region of his waist bears cloth which has slightly slipped down from the left, such a one, one should know to be 'with a single cloth,' in regard to performances for the Gods as well as the manes." From the base of whose left arm, cloth slipped down and held on the region of the waist ; such a one, of this description. Similarly should also be understood in regard to one devoid of a second cloth, the text, 'Without a loin-cloth, and without an upper garment' having been stated as a prohibition for him also. 15 20

In this connection, in regard to the putting on of the cloth the *Mantra* has been set out by **Pâraskara**¹ : "I put on this cloth for the purpose that I may have many white clothes to put on, may have fame, long life. By putting on this cloth I should have long life till a ripe old age, so that I may live for a hundred winters, and I may have immense wealth and progeny." Similarly even in regard to the upper garment also : "Full of fame, may I obtain this world and the upper world ; may also Indra and Brhaspati of high fame be attainable to me ; may fame and good fortune be bestowed upon me, and may good fame reach me." These two are Mantras, moreover, in regard to cloth not worn before, as the **Same Author**² has stated : "The cloth, the parasole, and the sandals if not put on before, then is this *Mantra* (to be used)." 25 30

Here, **Bhrgu** states those which should be avoided : "Not the red, nor the sumptuous, nor a blue cloth is approved ; a wise man should avoid a cloth which has no fibres at the ends, or which is smeared with impurity." **Jâtukarṇya** also : "That which is boiled in a decoction, a black cloth, or one dirty and spoiled by the hair, the ends of which have been cut off, and a 35

1. Gr. S. II. 6. 19-20. 2. Gr. S. II. 6-32.



second cloth also, they consider to be bad according to law." **Bhṛgu** also :
 "Naked is he who has a soiled cloth, and one with a half cloth is stated in
 the Smṛtis to be naked ; naked is he who has a double-folded cloth one having
 a red cloth is stated to be naked. Moreover, one who has a burnt-cloth is
 5 regarded as naked, likewise is one naked who has a sewn cloth on ; one
 without a loin band, as also one without the upper cloth, so also one with-
 out a cloth is naked. One who is naked should not even think of a *S'rauta*
 as well as a *Smārta* performance ; one doing through delusion falls low,
 and the performance becomes an *Āsura* one." This prohibition of soiled
 10 and the like cloth is to be understood when there is capacity ; as says
Gautama¹ : "If there be wealth, one should not put on old or dirty
 clothes."

In this connection **Vasiṣṭha** states alternatives : "In the absence of a
 fresh washed cloth, a hempen, linen, or woollen, or a *Kutapa*, and even a
 15 *Yogapaṭṭa* may be used ; but one should not have a doublefolded cloth."
Kutapa is a blanket made of the wool of a mountain goat. In **Another**
Smṛti also : "Two sacred threads should be put on for a *S'rauta* as well
 as a *Smārta* performance, and a third for an upper garment ; that is in-
 tended in the absence of a cloth." **Jātûkarnya** states the characteristics of
 20 an *Uttarîya* or upper garment : "In the absence of a cloth for an upper
 garment, a circle resembling a cloth should be made of threads of two
 fingers or three fingers and that should be made (into) an upper garment."

Thus in the **Smṛtichandrikâ**, the texts relating to clothes.

PAGE 115*

Hereafter is described in detail how the mark of the **Ūrdhwapundra** on
 25 the forehead should be made, with what material, of what size, and in
 which form, as also on what parts of the body, and lastly the result of
 bearing it on the body (see Collections Vol. II. pp. 74, ll. 20-23).

Now, the **Special Baths—Naimittika Snânâni**.

There **Manu**² : "One who has touched a *Chañḍâla*, a woman in men-
 30 struation, one who has undergone degradation, as also a woman in childbed,
 or a corpse, as also one who has touched these, becomes purified by bathing."
Divâkîrttyah i. e. a *Chañḍâla* ; *Udakyâ*, i. e. a woman in menses ; 'By
 bathing' i. e. dressed in his clothes, is to be understood, vide this Smṛti of
Āngirâḥ : "For having touched one who has touched a corpse, or a woman
 35 in menstruation, or in childbed, as also one who has become degraded, the

1. Ch. IX. 4.

2. Ch. V. 85.

purification is brought about by bathing with clothes on; (there is) no doubt." There, by the use of the word 'these,' are included all commencing with the *Divâkîrti* and ending with the word 'corpse'; and not merely a corpse, as these also are impure, and have been taken up in one clause also. It should not, moreover, be supposed that by reason of the contiguity (of words), this 'rule' as to the touch ' 5

PAGE 116* refers only to the corpse, since says **Gautama**²: "On touching an outcaste, a *Chandâla*, a woman impure on account of her confinement, a woman in her courses, a corpse, and on touching persons who have touched these, or on such touch, one would purify himself by bathing dressed in his clothes." By this text it comes to be stated that a bath with the clothes on is prescribed for persons beginning with the touch of the outcaste and as far as the third (in touch) even. 10

Nor, moreover, should it be argued that even here, commencing with the outcaste and ending with a woman in her courses, the connection is with one touching a corpse and that then therefore to those alone is the rule as to contamination by touch is applicable, as even in regard to the *Chandâlas* and others also the rule of contamination by touch has been stated in **Another Smṛti**: "For touching a corpse, a *Chandâla*, an outcaste, a woman in confinement, and one in her courses, or for a touch of those touching these, bathing." **Saṅgrahakâra** also: "The *Chandâla*, a woman in confinement, a woman in menses, an outcaste, and a corpse also; for a touch of these only is intended (the application of) the rule as to the contamination by touch." The use of the word *eva* 'only' is intended to exclude the application of 'the rule of its touch' the touch of the smoke of a funeral pile. That says the **Same Author**: "One who has come into contact with the smoke from a funeral pile, who has vomited, or evacuated, who has been shaved with a razor, as also one who has had sexual intercourse, for touching these, here is no bathing." As to what has been stated by **Samvarta** viz.: "He who touches one who has come into contract, for such a one has bathing been ordained; thereafter has been stated the sipping, and the sprinkling of the articles likewise," in which bathing has been stated for both, even, that has a reference to an unconscious touching. To that effect, moreover, the **Saṅgrahakâra**: "For an unconscious touch, bathing has been ordained for both; for three, however, when consciously (made), the rule as to 'the touch of these' is to be applied." For three, bathing; but for the fourth, sipping only, vide this 15 20 25 30 35

1. *सृष्टिन्याय*—rule as to contamination by a touch.

2. Ch. XIV. 30.

- Smṛti of Marīchi** viz.: "The fourth however should do the sipping, and thereafter, sprinkling has been prescribed." As to what has been stated in the **Kūrma Purāṇa** : "If one touch through mistake another who had touched a *Chandāla*, a woman in confinement, or a corpse, then after sipping water, he should perform *Japa* with concentration. The best of the twice-born for having consciously touched one who had touched these, should sip water for purification from it, so said God *Pitāmaha*," that has a reference to a weak third (person), or the like ; otherwise there would be contradiction with the text of **Gautama** and others. With this object even **Yājñavalkya**¹ also : "One touched by a woman in courses, or by the impure, should bathe ; if touched by these, one should sip water, and also should recite the water hymns, and mentally recite the *Gāyatrī*, once." When touched by a woman in courses, by the impure such as the *Chandāla*, the outcaste and the like, one should bathe ; when touched by one who is touched by these *i. e.* a woman in courses and the like, one should touch water, *i. e.* do the sipping. By the² commentators, however, this has been expounded as to be understood to be applicable when the touch with the *Chandāla* is with some lifeless thing, such as a stick &c. intervening between. 'Or, by these' *i. e.* by the woman in her menses or the like not fit to be touched, if touched, one 'should sip water,' *i. e.* bathe, and thus has the same meaning as the text of **Samvarta**. As to also what has been stated by **Devala** (see *Mitākṣharā* p. 1479 ll. 30-31), that also has the same import as to the text of *Yājñavalkya*. As for also what has been stated by **Vṛddha Sātātapa** : "If one touches another who is impure, that one alone is defiled ; touched by him, another is not defiled ; this is the rule in regard to all things" that even has the same import as that another. What also in the **Āditya Purāṇa** : "For having touched one who is under an impurity on account of birth or of death, or a woman in confinement, or a woman in her menses, one should bathe; but upon a touch of this one, a wise man should sip water," that also is equal in import with **Samvarta**. Here, **Kātyāyana** : "For having touched a *Chandāla*, a woman in confinement, a woman in her menses, an outcaste, one who is under an impurity, or a corpse, one becomes purified after bathing ; for having followed a dead body, one should touch the fire." This has a reference to a touch through mistake, vide this **Smṛti**³ : "For having purposely touched an outcaste, a woman in

1. III. 30. See Coll. Vol. II. p. 1475.

2. See *Mitākṣharā*, Text *Prāyaścita* P. 189 ll. 6-7, Eng. Trs. p. 1479 ll. 14-16.

3. of *Bṛhaspati*. See *Mitākṣharā* Text 188 ll. 3-4.

confinement, a lowcaste, and a corpse, after having bathed with clothes on and having touched the fire and consumed clarified butter, one becomes purified", and (see Mitākṣharâ p. 1476 ll. 24-27).

In this connection **Prachetâh** : " A contact through an intervening cloth is declared as a direct touch ; whatever has been declared for a direct touch, that even is for a touch through an intervening cloth." **Vyâsa** also :
 " For having the sight of a *Chandâla* or an outcaste, a man should have a sight of the Sun ; after bathing, however, if he sees these, one deserves to have a bath together with clothes on. " A woman in confinement, an outcast, a woman in her menses, and the *Chandâla* the fourth ; one should wipe off in respective order by one, two, three and four times."
Vaiyâghrapâda also : " A *Chandâla*, also an outcaste, one should avoid at a distance ; if within the distance of the moving tail of a cow, one should enter water together with the clothes on." This has a reference when one is in great difficulty ; so has been expounded by some. **Viṣṇu** also : " One touched by a *Chandâla*, or a woman in courses, becomes purified after taking a bath." **Parâsara** also : " A *Chaitya tree*, a funeral pile, a sacrificial¹ pillar, a *Chandâla*, the vendor of Soma, after touching these, a Brâhmaṇa should enter water together with the clothes on." Some have explained this as having a reference to a place of great difficulty. The *Chaitya tree* is a tree planted in the cremation ground. **Âṅgirâ** also : " That Brâhmaṇa who indeed crosses the shadow of a dog-eater, there he should take a bath, and after consuming clarified butter, he becomes purified." **Âpastamba** also : " When a *Chandâla* or the like is mounted upon one branch, and if a Brâhmaṇa stays there, by bathing he reaches purification." The use of the word 'branch' is indicative of objects of a similar kind. Hence also the **Sâgrahakâra** : " One shall not remain on a bed of grass along with the untouchables," and " A fool alone considers that he is undefiled (because) not touched by those." 'Of grass' *i. e.* made of grass. In this connection **Âṅgirâ** states in reference to a woman in her courses : " Of a woman in her courses, the bath should be directed on the fourth day ; after the cessation of the menses, however, a bath should again be performed for purification." **Manu**² also. " After the menses have ceased, a woman in her courses becomes purified by a bath." The meaning is that after the cessation of the menses, by a bath again a woman becomes pure, *i. e.* fit for divine worship and the like acts.

As for the text of **Âṅgirâ**, moreover, : " A woman in her courses

1. गृः

2. Ch. V. 65.

becomes purified for the husband after having bathed on the fourth day ; for divine worship and acts relating to the manes, she becomes pure on the fifth day," that is indicative of the period for the cessation of the menses. Since the **Same Author** says : " Although bathed, a woman in her courses
 5 does not become fit for good acts, as long as the menses which had commenced to flow do not cease." For 'good acts' *i. e.* fit for divine worship and the like act. Fit for a touch, however, she certainly becomes after the bath. So says **Kātyāyana** : " A woman in her courses obtains purification on the fourth day by a bath."

10 When, however, as the result of a disease, the menses flow out, then there is no impurity on that account; so says **Āṅgirāḥ** : " When the menses in women flow out in excess by reason of a disease, these are certainly not impure on that account, since that is the result of a disease." Similarly also should be observed on an untimely appearance of the menses. To that

15 effect also in **Another Smṛti** : " That which happens to
 PAGE 118* women at an irregular period, the wise men call that blood ; that, however, which occurs at the proper time, is called the menses ; and therefore then alone is she impure."

Here **Samvarta** : " The dog, a hog, a donkey, a camel, a wolf, a
 20 jackal, and a monkey, as also a crow, a cock, and a vulture , after touching these, one should perform a bath." **Paithīnasi** also : " Upon the touch of a crow, or an owl, a bath together with the clothes on, as also an oblation into the fire with the *Mahāvvyâhrtis*. For discharging urine or faeces without water, a bath with the clothes on, and an oblation into the fire with the
 25 *Mahāvvyâhrtis* ". ' Discharging urine and faeces without water ' *i. e.* the meaning is that afterwards when one finds water, vide this **Smṛti** of **Āṅgirā** : " Having voided urine or faeces when no water was available, afterwards upon obtaining water, one becomes purified by bathing together with the clothes on." **Vyâsa** also : " For having touched the excreta of a vulture,
 30 a monkey, a cat, a donkey, or a camel, as also of dogs, and of the hogs likewise, one should bathe with the clothes on." **Hārta** also : " A ram, a cock, a crow, a dog, a jackal, a female fox, or a wolf, the pillar in a crematorium, or the burial ground, a village pig, a donkey, for touching these impure objects, as also a celibate student guilty¹ of incontinence, and the like other,
 35 one should perform a bath." In the **Mārkaṇḍeya Purāṇa** also : " The uneatable portion of a rat, a cat, a mouse, a dog, and a cock, the outcast, the abandoned, the *Chandāla*, the garlands on a corpse also, for having touched

1. अवकीर्ण—See Yāj. III. 280. Coll. Vol. II. pp. 1875-1881. Manu XI. 118; Vasishtha XXIII. 1.

these, one knowing the law, becomes purified by a bath ; and similarly also a woman in her courses, and a village pig ; in the same manner men defiled by (the touch of) a woman in confinement, or one under an impurity." In the **Śhatrīṃśanmata** : " The Buddhas, Pāsūpatas, Jainas, the materialist Kāpilas, the twice-born people 5 addicted to prohibited acts, for having touched these, one should enter water together with the clothes on ; for having touched the Kāpālikas¹, however, the restraint of breath has been recommended as an addition." In the **Brahmāṇḍa Purāṇa** (see Coll. II. p. 1477. ll. 5-8). **Samvarta** also : " Having touched the remnants of food of a Śūdra, or a Śūdra who has not purified 10 himself after meals, even one who had purified, for having contacted such, one should enter water together with clothes on." 'Contacted' *i. e.* touched. In **Another Smṛti** also : " For having touched a cremation pile, as also a wood for the cremation pile, or the pillar, or a Chāṇḍāla, or a *Devā-laka* (see further Coll. II. p. 1477 ll. 1-5)." **Yama** also : " By a dog, as 15 also by a dog-eater, or by the bearer of the dead, even when merely touched, one should plunge into the water together with clothes on." In regard to a dog, **Āpastamba**² states a special rule : " If one is touched by a dog, one should bathe with clothes on ; or one becomes pure after having washed that part (of the body), and having touched it with fire and again washed, 20 as well as his feet, and having sipped water." Bathing with the clothes on is in regard to a touch of the body at parts above

PAGE 119* the navel. To that effect also **Viṣṇu**³ : " If one is attacked by a dog below the navel or the extreme end 25 of the hand, (then) after sprinkling with the darbhas and after flaming, one becomes pure after sipping again. When touched by a dog above the navel, or again licked in the middle part, after sprinkling the organs with clods of earth, one incurs a bath with clothes on."

In this manner should be understood in the case of a touch by the washerman and the like. So also **Sātātapa** : " The dyer, the hidemaker, also 30 the hunter, and one earning his livelihood⁴ by beating time, the washerman, the butcher, an actor, a dancer likewise, one who has the anus⁵ in the mouth, likewise a dog also, one having intercourse with (the members of) all the *Varnas*, a wheelman, the flagman, one striking with the thunderbolt.

1. कापालिक—A member of a particular Śaiva sect—वापसार्गी—characterised by carrying human skulls as garlands and for eating and drinking from them.
2. Gr. S. I. XV. 16-17. 3. Cp. XXII. 76-78.
4. तालोपजीवी—It may also mean, one subsisting on the palm tree.
5. मुखेभगः—Whose mouth gives out a foul smell.

the village cock, or pigs; if any limb other than the head be touched by these, one among the twice-born is considered to be purified by a bath with water and a sipping." *Rajakah*, 'the dyer' *i. e.* who fixes dyes to the clothes &c. *Nirnejakah*, 'the washerman,' *i. e.* who washes clothes; 'the
 5 butcher,' *i. e.* the killer; 'the actor', a particular caste; one although not an actor, still he who earns a livelihood by descending into a stage is a *S'ailūsha* 'a dancer'; *Mukhebhagah*, one who licks the secret part; *Dhvaji*, 'the flagman,' *i. e.* the vendor of intoxicating drinks. Here also, by reason of the association with the dog, the use of the word head, is indicative
 10 of parts above the navel. *Saṅkha* also: "By the muddy water of the street, or by the saliva or the like, when a man is contaminated (at parts) above the navel, he becomes purified by an immediate bath." *Jātūkarna* also: "Above the navel, leaving the hand, if a bird touches a limb, there one should perform a bath; the rest, by sprinkling, one becomes purified."
 15 When, however, while he is himself impure, he touches a dog or the like, then a special rule has been pointed out: "For having touched a dog-eater, the outcast, the defective, a lunatic, or the cremator of corpses, a woman in confinement, a nurse, or a woman in her menses, as also a village dog, a cock, or a pig, a man becomes pure by immediately bathing together
 20 with the clothes on. When, however, while he himself is impure, he touches these impure objects, then he becomes purified by a fast and also by (observing) the *Kṛchhra*¹ penance." *Srāvikā*, 'a nurse' *i. e.* one who causes parturition. This is in regard to a conscious touch. So also the *Kūrma Purāṇa*: "When after taking meals, while yet he is unwashed, a twice-born touches a *Chandāla* through mistake, he should have a bath and eight
 25 thousand *Gāyātris*. If a twice-born touch the *Chandāla*, the outcast &c.; or a *Chandāla*, while he is unwashed after meals, there he should perform the *Prājāpatya*² penance for purification." Of this same opinion is *Viṣṇu*³ also: "One for whom a bath has been ordained for a touch when he had not
 30 washed after meals, if one who has not washed after meals is touched by the same he becomes purified by a *Prājāpatya*." Here *Samvarta*: "If a twice-born touch indigo or any preparation of the indigo, or human bones, or the shadow of a *Chandāla*, an outcaste &c. he should perform a bath." This has a reference to bones with fat⁴. "For having touched human bones

1. See Yājñ. III. 316-321 (1)

2. See Yājñ. III. 320 (1) Engl. Tr. Coll. II. p. 1997-1998.

3. Ch. XXI. 69.

4. Manu 4. V. 87.

with fat on, a Vipra becomes pure after bathing. By sipping only when without fat, or by touching a cow or gazing at the Sun.¹ In the case of bones of other than human beings, see **Vishṇu**² and **Yama**³: "On an indigestion, upon sunrise, upon vomiting, upon a shave of the hair, after sexual intercourse, upon a bad dream, and upon the touch of a wicked person, a bath alone has been ordained." 'On an indigestion', *i. e.* belching due to what was eaten the other day; 'upon sunrise,' *i. e.* while he was sleeping. In the **Āditya Purāṇa** also: "By touching the remnants of flowers offered to the God Rudra with clothes on, one becomes pure without a plunge." **Parāśara**⁴ also: "Upon a bad dream, after sexual intercourse, after a vomit, upon a purge, after a shave, upon a touch of the post in a cemetery, within ten days of a Brāhmaṇa, one should take a bath; afterwards the sipping has been prescribed." Here, the connection is, that after the collection of bones and within ten days, the sipping.

In the case of vomiting and the like, however, **Manu**⁵: "One who has vomitted, or has purged, after bathing, should drink clarified butter; one may sip water only after eating food; a bath has been stated for one having sexual intercourse." The meaning is that after eating food, if one vomits, one should sip water. The bath for one having sexual intercourse has a reference to the period of the menses. As says **Śātātapa**⁶: "During the menstrual flow, however, owing to the possibility of conception, a bath has been prescribed for one having sexual intercourse; when, however, one has intercourse beyond the menstrual period, the (process of) purification is as for urine or ordure." Here, the meaning is that like as in the discharge of urine or ordure, a double purification should be made. In **Another Smṛti**, however, even during a period outside the menstrual flow a bath has been stated for particular times: "For having sexual intercourse on the eighth, as also on the fourteenth, during daytime, on a *Parva* day, one should have a bath together with clothes on, and sprinkle (the body) with the *Vārūṇa* hymns." Here **Vyāsa**: "At night one should not per-

1. Coll. II. p. 1478 ll. 32-35.

2. Ch. XXII. 69.

3. See Coll. II. p. 1476 ll. 6-8.

4. See Mit. P. 187 ll. 22-23 Eng. Trs. P. 1475 ll. 26-29

5. Ch. V. 144

6. Part of this text is cited as of Brhaspati in the Mitākṣharā. See p. 187.

1. 25.

7. Particular days so designated: e. g. in the *Vishṇu Purāṇa*

चतुर्दश्यष्टमी चैव अमावास्याऽथ पूर्णिमा । पर्वण्येनानि राजेन्द्र रविसंक्रान्तिरेव च ॥

form a bath, and a donation in particular ; for a special purpose, however, a bath and a donation also one may perform at night." This has a reference to the two middle periods ; as says **Devala** : " The midnight (*Mahāniśā*) should be known to be the two periods occurring in the middle ; during
 5 that a bath should not be taken excepting for a special desire, or on a special occasion." **Paithīmasī** also : " Not fit to be drunk is water always during the two middle periods of the night ; a bath should not also be taken, and likewise the act of sipping." From this, by a prohibition in this manner of a bath at midnight, it appears that at any other period at night, it is not
 10 opposed. Hence also **Parāśara** : "The midnight should be known to be the two periods placed in the middle during the night ; during the two periods immediately following the nightfall, one may perform a bath as during the day." This also has a reference to (a time of) distress ; as says the **Same** : " Purified by the rays of the Sun, a bath in the daytime is the
 15 best ; not approved is a bath at night, otherwise than at the sight of *Rāhu*." The meaning is that when a bath during the day is possible, it is not proper at night. 'Sight of *Rāhu*,' *i. e.* an eclipse ; is indicative of a solstice and the like also. Hence also **Devala** : " Upon the sight of *Rāhu*, at a solstice, at a marriage, termination or addition, a bath, a donation and the
 20 like, one may perform at night, as also during the (observance of) vows with a particular desire." 'Termination, *Atyaya*, *i. e.* death ; 'addition' *Vṛddhiḥ i. e.* birth. **Yogayājñavalkya** also : " At an eclipse, marriage, solstice, pilgrimage, distress, or delivery, a bath is to be regarded as upon a special occasion ; even at night it is permitted." 'Distress' *Ārīḥ i. e.*
 25 death. **Parāśara** also : " At the birth of a son, at a sacrifice also, likewise at the summer solstice, as also at the sight of *Rāhu*, a bath is permissible, not otherwise, at night. 'At a sacrifice,' *i. e.* at the *Avabhṛtha* (bath).

In regard to a night bath, however, **Yama** states a special rule : " If
 30 a *Brāhmaṇa* is touched at night by a woman in her courses, or by an out-caste, he should take a bath with water brought during daytime, near the fire " 'With water,' *i. e.* mixed with gold, is the supplement. So, moreover, **Parāśara** : " With water which was brought in during daytime, having mixed it with gold, when a bath at night comes about, one should bathe near the fire." When, however, it is not possible to have water
 35 brought during the day, then **Marīchi** states a special rule : " When there is not water in the house brought during the day, then having ignited the fire, thereafter one should bathe in the river or in a pool." **Kātyāyana** also : " From the waters in the region of *Varuṇa*, one should not lift up water at night, otherwise than with 'the *Dhāmnaḥ*' ; with these placed there, is a

bath prescribed." The meaning is that at night, water should not be taken over, otherwise than by lifting it with the recitation of the *Mantra* 'Dhâmno Dhâmnaḥ' &c. Here also **Parâśara** states a special rule : " If there be no water in the house, then how should purification be made ? With the recital of the *Mantra* *Dhâmno Dhâmna*, one should take it near the fire ; at night purified by rays in the house, during day time purified by the Sun, by this alone is it purified as at night, so at daytime. "

PAGE 121* There the **Brahmânda Purâṇa** : "*Nitya*, *Naimittika*, and *Kâmya*, of three varieties has a bath been declared, and of that occurs the *Tarpana*, which has been declared as *Nitya*." Even, when on a special occasion, **Āpastamba** states an exception on some occasion : "Upon the touch of an untouchable, upon a vomit, when there is fall of tears, upon a shave, on a good fortune, when a bath for the particular occasion becomes necessary, it should be without the (oblations to the) Gods or the manes." Here **Viṣṇu** states a special rule : " On a bathing day, one who for a special cause having had a dip in the water, having sipped with concentration, thereafter he should take a bath according to the rules." 'Having had a dip' i. e. silently, is the supplement. To that effect also **Yoga-yâjñavalkya** : " Silently only should one take a dip, when a man is impure; having sipped with concentration, thereafter should he perform the bath according to rules." **Vṛddha-vaśiṣṭha** : " Upon a touch of the *Chandâla* or the like, one should perform a *Vârûṇa* bath ; the four others, however, have indeed been properly stated in the *Smṛtis*." 'Others,' such as the *Brâhmya* and others. **Yoga-yâjñavalkya** also : " When a penance has arisen, a bath is certainly ordained with the *Mantras* pointed out before ; otherwise a sprinkling has been stated in the *Smṛtis*." 'Otherwise,' i.e. on the usual bath, with the *Vârûṇa*. **Garga** states a special rule : " One should perform a bath for a special occasion with cold water, as also the one for a special purpose ; the usual (bath) one should perform according to his wish as he likes." *Yâdṛchchhikam*, 'that according to the wish,' is, however, for wiping off impurities. " That which is for wiping off impurities is the *Yâdṛchchhika*" as having been stated by the **Same Author**.

In the case of an *Ātura* (sick) bath, states **Parâśara**¹ : " When a bath has occurred for a sick person, one who is not sick having bathed ten times should touch him ; thereafter, such sick person becomes purified." When a bath for a special occasion has become necessary, if a woman be in her courses, with water in another pot having taken a bath, she should perform

the vow; she should have her limbs including all organs, saturated with water, on no account she should not squeeze the cloth, nor should she put on another cloth." 'Sick,' *i. e.* diseased. **Uśanâ**¹ also: Upon the death of a woman in confinement a special rule has been pointed out in **Another**

5 **Smṛti**². Here **Śâtâtapa**³: "Where in a village there occurs a close contact as on (the occasion of) a fair, quarrel, or the like, or when a village has been defiled, there is no sin of touch." 'In a village,' *i. e.* on a high way and the like. In the **Śhaṭṭrimśanmata** also: "On⁴ the

PAGE 122* occasion of a religious fair, or during marriage (festivities), as also when a sacrifice is continuing, and during
10 all kinds of festivities, for having a touch, there is no (sin of) touch."

Brhaspati also: "At a holy place, during nuptials, in a fair, during a battle, when the country is under a calamity, as also on the occasion of a fire at the town or village, for having a touch the contacted person is
15 not defiled." Some hold that these three texts have a reference where there is no cognition that one has had a touch; others, that it is in regard to the touch of the impure, or those who have not washed after meals.

In this connection **Āpastamba**⁵: "If he can, one must not remain impure even for a *Muhūrta*."

20 Thus in the **Smṛtichandrikâ** the **Naimittika** Baths.

Now the **Baths** with a **Special Purpose—Kâmya Snânâni**.

There **Pulastya**: "On the *Pushya*, or one's birth constellation, on the *Vyâtipâta* or the *Vaidhṛti*, as also on the *Amâvâsyâ*, a river bath consecrates the family for seven generations. Those men who take a bath on a Sunday,
25 Tuesday, and Saturday, these are never affected by ailments, as lions by the beasts. On the fourteenth day of the dark half of (the month of) Chaitra, he who bathes in the vicinity of the God S'iva, such a one never goes to the condition⁶ of the dead; and in the Ganges in particular." In the **Bhaviṣhyat**

1. See Mit. p. 177 ll. 14-18. Coll. Vol. II. p. 1438 ll. 19-29.

2. See Mit. p. 177 ll. 20-25, Coll. Vol. II. p. 1439 ll. 1-9.

3. This and the following texts enunciate a very important principle viz. that underlying s. 96 of the Indian Penal Code. See *Yâgyñavalkya* III. 27, 28, 29, and the *Mitâkṣharâ* there on pp. 1466-1474.

4. देवयात्रा—or it may also mean 'Before a Deity, or in a fare.'

5. Dh. S. I. 15. 8.

6. *i. e.* he is directly raised to the region of the manes (पितृलोक) or of Gods देवलोक etc. It should be noted that the death ceremonies are performed for the departed soul for his getting over the Condition of the dead and into that of the manes प्रेतत्वानिवृत्त्यर्थं पितृत्वप्राप्त्यर्थम्.

Purâṇa : "That water which is placed near the emblem of S'iva in the front, that should be known to be the *S'iva Gaṅgâ*; by bathing in it, one would go to heaven." **Yama** also : "In the month of Kârtika, one who has bathed in the Pushkara becomes free from all sins ; while when one has bathed in the month of Mâgha at the Prayâga, he is emancipated from all ills. In the month of Jyeshṭha, in the bright half, on the twelfth when in conjunction of the Hasta constellation, the Ganges destroys the sins of ten births and on that account is called the sin-remover. In like manner, by bathing in the Yamunâ on the fourteenth of the dark half of Mâgha, and on the third of the bright half of the month of Vaisâkha likewise in the Ganges water, a man is redeemed from all sins." **Mârkaṇḍeya** also : "Whatever is the fruit resulting from the donation of a thousand crores of cows, that result follows from a Jânḥavi bath when the Sun is eclipsed by the Râhu." In the **Padma-Purâṇa** : "In the month of Kârtika the ninth day of the bright half is for the festivities for the manes ; on that day, a bath, an oblation, or a donation made becomes productive of illimitable results." **Śâtâtapa** also : "When the *Amâvâsyâ* happens to be on the day of the son of the Earth,¹ by a mere bath in the Jânḥavi, one may obtain the fruit of a thousand cows." **Viṣṇu** also : "Equal to the Sun's eclipse is the white seventh of Mâgha; a bath on that day at the early dawn time has a great result. In conjunction with Punarvasu and Wednesday, the white eighth of the month of Chaitra, by bathing on that day early morning, one would obtain the fruit of a *Vâjapeya* ". In the **Purâṇa** also : "In the Kârtika for the whole month, one having a regular bath, with the organs under restraint, making japa, subsisting on sacrificial food, one who has taken a bath is liberated from all sins. During the signs of *Libra*, *Capricorn*, and *Aries* one should always have a morning bath; sacrificial food and celibacy is destructive of heinous² sins." **Yama** also: "He who desires plentiful objects of enjoyment like the planets, the Sun and the Moon, should always have a morning bath for the two months of Mâgha and Fâlguna." In the **Matsya Purâṇa** also : "For the period of four months commencing with Âṣṭâdha, a man should have a morning bath; after offering meals to the Brâhmaṇas, one who donates a cow on the

1. भूमिपुत्र i. e. मंगल. Mars. He is said to have arisen from a drop of sweat (Skanda Purâṇa IV. I. 17, Śiva P) or from a drop of his tears (Skanda VII. 1.45.) The child thus begotten was fed by the Earth from her heart and so he is called चण्डासुत or भूमिपुत्र.
2. महापातक—See Yāj. III. 227.
धाम्नो धाम्नो राजन्मितो वरुण नो मुञ्च
See Tait.-Samh. I. 3. 11 Ânandâśrama Series No. 42 p. 490-494.

Kârtikî,¹ such a one indeed goes to the region of Vishnu; this has been stated in the Smṛti as Vishnu's vow." **VṛdhaVasiṣṭha** also. "On the religious occasion of a Sunsolstice, if a man do not bathe, he becomes affected by disease during seven births, and becomes doomed to suffer misery here, he will not always be free from diseases even after seven births." **Mârkaṇḍeya** also : "On the occasion of a parva, a bath with the sesamums is meritorious, so said the sage Vyâsa ; the God Vishnu becomes pleased by myrobalans, by one who has fasted on the *Ekâdaśî*. A man desirous of prosperity should always have a bath with myrobalans ; he should avoid the seventh, the ninth, and also a *Parva* period." Here **Brahmâṇḍa Purâṇam** (see above p. 203 ll. 8-10). **Garga** also (see above p. 203 ll. 27-29).

Thus in the **Smṛtichandrikâ** the **Kâmya** baths.

Now the rule regarding the **Mâgha bath-Mâgha-Snâna-Vidhih**.

There in the **Nâradiya** : "When the month of Mâgha has arrived, which is loved by devout men, when the Sun rises high up, all waters roar that they would undoubtedly consecrate all the sins of threefold varieties, even those committed by a Brâhmicide perpetrated by cruel acts. By the Gods, indeed, their lustre is thrown in the waters in the month of Mâgha; the water indeed is internal purity and destroys all sins without any remainder. One should not bathe in ready waters, not in well-water, or water stored in a pot; because that never secures meritorious result; merit is acquired by (the observance of a *Kṛchhṛa*.) In the month of Mâgha, O with heavy hips, the water of a river with a downward flow is the best. When bathed, one should not resort to fire, or unbathed, on any account; one may resort for the purpose of offering oblations, but not on account of cold." **Vishnu** also : "During the Pauṣha and Fâlguna (months) one should always have a morning bath; commencing with the new moon or the full moon, one should take the bath. Thirty days are meritorious when the Sun is stationed in the Capricorn ; during this (period) after getting up, one should take on a vow preceded by a proper ritual : ' In this month of Mâgha I shall bathe for the entire month, O God Mâdhava in this holy water,' thus taking a vow in the mind. There, after having bathed in the pure holy place, and placing (a clod of) earth on the head in the manner prescribed in the Vedas, one should offer an *Arghya* to the Sun. After having offered water worship to the manes and thereafter

1. कर्तिकी — No particular day is specified; it is either : the full moon (पूर्णिमा) or the new moon (अमावास्या), or the eleventh (एकादशी) day.

coming out of the water, in strict silence, after making a bow, one should offer worship to the Purushottama, the holder of the conch and the disc, the God named Mâdhava, one should worship ; and after offering oblations into the fire, thereafter one should eat only once. Lying on the ground, observing the vow of celibacy, if able, one should take a bath ; for one who is unable, who is replete with wealth, an option has been stated everywhere ; necessarily must the bath be taken in Mâgha ; this is the established rule. Bathing with sesamum, rubbing sesamum (on to the body), offering oblations into the fire with sesamum, using sesamum water, donating sesamum, and also consuming sesamum, thus with the sesamum six times, one never suffers failure. Sesamum, myrobalan, and (being) at a holy place always, likewise one should emblazon the fire for the fuel for the twice-born. In this manner at the conclusion of the bath, one should offer edibles freely ; one should feed a couple of the twice-born, and bedeck with clothes and ornaments. Blankets, hides, jewels, and clothes, bodices also should be donated ; and covering clothes likewise ; a pair of shoes and ankle covers liberate from sins ; in this manner should one donate with the words ' may Mâdhava be pleased.' 5 10 15

In this connection is a special rule stated in **Purâna** : "To the Producer, to the great Creator, my last haven in water, may sin driven away by your lustre be shattered a thousand-fold. O maker of the day, Lord of the world, with resplendant rays, may this bow be to you ; I bring to completion the Mâgha bath under your command." Thus contemplating, should be the *Mantra*. "Every day should be donated sesamums mixed with sugar ; at the end of Mâgha, O fortunate one, one should sumptuously feed the Brâhmaṇas likewise (with the prayer) ; 'May the Sun be pleased towards me, the God in the form of Viṣṇu, the spotless. To a couple should be donated fine clothes together with seven (kinds of) grains ; while thirty *Mudrakas* should be offered mixed with sugar and sesamum ; three parts sesamum and the fourth sugar mixed, without unctuation, subsisting on measured diet, one should carry on during the holy month, being under a vow." 20 25 30

There, for particular results, **Viṣṇu** states particular rules : "With concentration, if one proceeds on a road, silent, and devoid of wickedness, if one desires immense enjoyment, auspicious like the Moon and the Sun ; one, who having a particular desire, performs a bath without any cover, that man obtains at each step the fruit of a horse sacrifice." In the **Purâna** also : "The water of a rapidly flowing river, as also that placed in a new jar and beaten by the wind at night, has been stated as equal to a Ganges bath." For (one) thus acting, **Viṣṇu** states the fruit : 35 40

“Children, adults, aged men, women and non-men, by bathing in Mâgha, in a pure holy place, obtain the desired result; with the father, along with the grandfathers, as also with the great-grand-fathers; with the mother, along with the mother's father as also with maternal great-grand-
 5 fathers, with twenty-one generations having partaken of enjoyments as desired, by bathing in the month of Mâgha in the early morning, such a one goes to the region of Viṣṇu. In this manner one plunging in (the water in) Mâgha goes to the Sun piercing through the orb.”

Thus in the *Smṛtichandrikâ* the **Rules for the Mâgha bath.**

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10 Now some texts are being stated in regard to the **bath for the removal of impurities—Malâpakarṣha-Snâna-Viṣhayâni.**

There *Vṛddha-Manu* : “On the first of a fortnight, and on a Sunday, on the sixth, and on a void day, one getting besmeared with oil is deprived of wealth and life.” *Hârîta* also : “On the fifth, and the tenth also, the
 15 fifteenth, and the thirteenth, the eleventh, and on the third, one who uses oil either by rubbing it on the organs, or by a touch, or by consuming likewise, his prospects of an increase in wealth, progeny, strength and life become shattered.” *Baudhâyana* also : “On the eighth and on the fourteenth, and on the ninth in particular, one should avoid besmearing the head and the
 20 organs, as also on a parva or a solstice day.” *Garga* also : “On the fifteenth, on the fourteenth, on the eighth, and on the Sun's Saṅkramaṇa, on the twelfth, and on the seventh and the sixth, one should not have a touch of oil.”

Similarly a prohibition as to days also has been pointed out in
 25 *Jyotissâstra* : “Intense trouble, lustre, short life, (want of) wealth, moneylessness like-wise, all desires (result) from besmearing on a Sunday and the like.’ In the *Vâmana Purâṇa* also : “No besmearing of the limbs on a Sunday, nor on the day of the son of Earth; a shave on a Friday, on a Tuesday, meat; also on Wednesday, a woman, should be avoided; on
 30 the remaining days all acts may be done at any time. During the Chitrâs, Hasta and also Śravaṇa, oil, the shave in the Viśâkhâ constellation should be avoided; in the Mûla, Mṛga, and the Bhâdrapadâs, meat; the woman, in the Maghâ, Kṛttikâ and Uttarâ. No besmearing with oil on a Sunday, nor on a Tuesday, nor on a Saṅkrânta day, on Vaidhṛti or on Viṣṭi sixth, on the
 35 parva days, on the eighth is not advisable, leaving the day of the Sun's son, any other day is permitted.” ‘The Sun's son,’ i.e. the Saturn.

In this way, moreover, leaving out the second day in conjunction with the days mentioned, on other days an oil bath may be taken. Here **Prachetâh** : "The oil which contains mustard, or fragrant oil, as also the oil which has been scented with flowers, as also oil mixed with any other substance, never becomes spoilt." **Yama** also : "Clarified butter, mustard oil, and the oil which is flower-scented ; there is no fault in other oils for a bath and besmearing at all times." This particular rule as to days, moreover, is in regard to the oil bath only ; and not for the ordinary bath and the like. So also **Garga** : "Upon the birth of a son, upon a solstice, on a *Śrâddha* (day), as also upon the birth day, an ordinary bath may be made, there is no objection on account of the day." **Âpastamba** also : "The bath which is taken by the twice-born at their desire and for enjoyment, that is prohibited on the tenth and the like days, and not the *Nitya* (ordinary), nor the *Naimittika* (on special occasions)." In this manner should be observed in regard to the *Kâmya* also. Hence also **Jâbâli** : "One should not drop the *Nitya* bath, nor which is *Kâmya*, and also the *Naimittika* ; it may be made on the tenth even ; but not one which is at one's wish." *Yâdrchchhikam*, 'one which is at one's wish,' should be understood to be that which is for removing the impurities.

Thus in the *Smrtichandrikâ* the **Bath for the removal of impurities.**

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Now other prohibitions on account by dates are also being pointed out. **Tithiprayuktaniṣedhâh**.

There **Kratu**—"The sixth, and the seventh, and the ninth, also the thirteenth, and when the solstice is on a Sunday, one should avoid a bath with the myrobalans." **Yogayâjñavalkva** also : "With the *Dhâtri* fruits, on the new moon day, or on the seventh, as also on the ninth, one who takes a bath, of such a one are destroyed the splendour, life, wealth and and sons also," *Dhâtri i. e.* the myrobalan. **Mârkaṇḍeya** also : "On the seventh, one should not touch oil, should not put on a blue cloth; nor should one bathe with myrobalans, nor should a man start a quarrel." **Vyâsa** also : "The sixth, the eighth, the fifteenth and the fourteenth of both the fortnights; on these the sin is (brought) near by oil, meat, razor, and pleasure" this has a reference to other than the *Darśa* and the full-moon days, as that has been ordained on those very days. **Vyâghra** also : "On the eighth, on the fourteenth, on the fifteenth, and on a birth, oil, meat, copulation, and also the tooth-stick, one should avoid." *Vyavâya* copulation i. e. sexual intercourse. **Atri** also : "On the sixth, oil is detrimental to life, the fast

- likewise, shaving with a razor on the fourteenth, and on the *Amâ*, sexual intercourse likewise. The tooth-stick on the *Amâvâsyâ*, and sexual intercourse on the fourteenth, destroys seven families of men, as the use of oil on the eighth." In the **Purâṇa** also : " On the New Moon, the Full Moon, the solstice, the fourteenth, and the eighth, a man becomes (reduced to) a *Chandâla* species, by resorting to oil, woman and meat." **Saumya** also : "For consuming meat, the fifteenth, besmearing with oil, the fourteenth, and the eighth by a vulgar act, may bring about a fall even of the resplendent." *Grâmyadharmâ*, 'vulgar act, i. e. sexual intercourse. In the **Purâṇa**¹ also :
- 10 " The fourteenth, the eighth, the sixth, the New Moon and the Full Moon days, these are (regarded as) *Parvas*, O lord of Kings, as also the Sun-solstice. That man who partakes of oil, or sexual enjoyment with a woman, or (eats) meat on these parva days, that is indeed (equal to) eating ordure and urine, and he certainly goes forth into hell." **Mārkaṇḍeya** also : " The
- 15 eighth, so also the sixth, the ninth and the fourteenth, are avoidable for a shaving operation, so also the juncture of a *Parva* ; on all *Amâvâsyâ* days, one should not put on a new cloth." **Prachetâḥ** also : " On the eclipse of the moon, one should not approach a woman although the proper time has arrived; one should not touch oil, nor should one cut a rope, a tree, and the
- 20 like." In the **Viṣṇu Purâṇa** :¹ " One who cuts a creeper when the Sun is in the creeper, or who fells a tree, such a one incurs the sin of Brâhmicide." **Śaṅkha** also : " On the *Amâvâsyâ* days one should not cut the *Kuśas* as well as the *Samidhs* ; on all occasions when the moon is in a low position, by any act of violence one becomes a Brâhmicide."
- 25 PAGE 127* **Paithīnasi** also : " Never on the *Amâvâsyâ* should one cut green herbs." Thus, what has been stated by **Jâbâli** viz. "*Kuśas*, *Kâśas*, and flowers, and grass and the like for the cows, even though prohibited, should a twice-born take on the *Amâvâsyâ*," that should be contexted as having a reference to the taking of *Kuśas* &c. according to the Śâstra.
- 30

Thus in the **Smṛtichandrikâ** the Prohibitions by regard to days.

Now the **Kriyâ Snâna—The Ritual Bath.**

- Śaṅkha** : " I shall now describe the *Kriyâ Snâna* in detail prescribed according to the rules : With (clods of) earth and water, purification
- 35 should first be made according to the rules. Immersed in water, after coming up and having sipped in a proper manner, one should do the invocation of the holy place ; as I shall describe hereafter : ' I humbly approach

1. See *Viṣṇu Purâṇa*.

the God Varuṇa the great lord of the waters ; give me the holy place as prayed, for the wiping of all sins ; I invoke the holy place which destroys all the sins ; may your presence be directed in this water as a blessing for me. I humbly approach the Rudras the bountiful, all those who stay in the waters ; and all residents of the waters I humbly approach with a bow. 5
The God Fire residing in water, I humbly approach the destroyer of sins ; I likewise humbly approach with a bow the holy waters. All the Rudras, and the fire also, Varuṇa and the waters also, may these annihilate immediately my sin and may they also protect me.' Thus having addressed, the sprinkling should be made with *Kuśas*, with three ṛks commencing 10
with *Āpo hi śhthā*¹ &c. in due order ; likewise with the three ṛks commencing with *Hiranyavarṇā*² &c. also with *S'an no devih*³ &c. and similarly with *S'an na āpaḥ, idam āpaḥ pravahati*, in this way one should repeat loudly. In this manner having made the sprinkling, one should always call to mind the metre, the ṛshi, and the deity, and the 15
sin-destroying⁵ hymn. Thereafter immersed in water one should thrice repeat the sind-estroyer, and also should offer water upon the forehead with the Great Vyâhrtis⁶."

Thus in the *Smṛtichandrikâ* the *Kriyâ Snâna*.

Now the **Waters**, the **part of the bath-Snânâṅgajalâni**.

There **Manu**⁷: "In the rivers, in ponds for the Gods, in tanks, in flowing waters also, one should always perform a bath, as also in water courses and springs." *Devakhâtam*, 'pond dug for the Gods', permanent unmade water⁸. A *Gartâ*, however, has been explained by *Kâtyâyana*⁹: 20
"Those whose course does not extend to eight thousand *Dhanus*, these do not deserve to bear the name of 'a river' (*Nadî*), they are called *Gartâs* (watercourses). By this the characteristics of a river also have come to be impliedly stated. A small waterflow from a mountain or the

1. *R. V. Samhitâ* VII. 6. 5.

2. *Taitt. Samh.*

3. *R. V. Samh.* VII. 6. 5.

4. *R. V. Samh.* VII. 6. 5.

5. The अवमर्षणसूक्तं । ऋतं च सत्यं चाभीद्धात् &c. *R. Samh.* VIII 8 48.

6. महाव्याहृतयः viz. ध्रुवः, सुवः, महः, जनः, तपः, सत्यं.

7. Ch. IV. 203 see Coll. II. p. 285. ll. 1-5 and notes 2 and 3.

8. This interpretation comes very near the interpretation put by some as tanks dug by the Gods. *Medhâtithi*, however, does not appear to agree ; for he says न च देवैः खन्यते । केवलं महत्त्वं स्पर्शमाणकर्तृकत्वेन लक्ष्यते ।

9. Elsewhere this is cited as from *हृदयगोपनिषद्* See *Vīramitrodaya* Eng. Tran. Coll. II. p. 285 ll. 12-14.

like is a *Prasravaṇa* or a spring. In the **Vishṇu Purāṇa**¹ also : "In big or small rivers and tanks, as also in the waters dug for the Gods, one should bathe for the daily performances, as also in the mountain springs ; or in the case of the wells, one may have a bath on the ground with lifted
 5 water ; or one may bathe with lifted water when land is not available." **Mārkaṇḍeya** also : "Of the ancient kings, *ṛṣhis*, and great men, and of the deities, one should perform a bath with well-waters only." Here, by the expression 'great men,' it has been stated that one should not bathe in the drinking places for the outcast &c. Hence also **Vṛddha Manu** : "One
 10 should not bathe in the waterplaces of one who has acquired wealth by unjust means, of an outcast, or of a usurer; and having bathed, one should observe the *Kṛchchhṛa*." This rule should also be observed in the case of the undedicated ones also. As says **Vyāsa** : "One should
 PAGE 128* not bathe in the undedicated, as also in those not
 15 consecrated." 'Not consecrated,' *i. e.* not well established ; 'undedicated' *i. e.* not donated ; in short, of another. Hence also **Jābāli** : "One should not always bathe in another's (water), nor should one eat in the dead of night ; nor should one put on a single wet cloth, on any account." **Manu**² also : "In other's waterplaces, one should never bathe at any
 20 time ; for, if he bathes, he become tainted with a portion of the sin of him who made the waterplace." As for what has been said by **Vyāsa** : "After lifting up five balls, one should bathe in another's (water)," that has a reference where a river is not available. So also **Manu**³ : "When ponds made for the Gods are not available, as also lakes and rivers, one may perform a bath in another's water lifting up four balls." With this very object
 25 **S'aunaka** also : "If at any time one were to bathe in a pond, well, or a tank one should lift up and throw two or five balls of earth." **Yogayājñavalkya** also : "If on any occasion one were to bathe in another's waterplace, then after lifting up seven balls, thereafter should one perform the bath." Here, the adjustment is according to capacity. Thus it comes to be
 30 stated that where a bath is taken in another's water without lifting up, then alone is one tainted with his sin.

It has also been stated by **Saunaka** : "If, however, one bathes in another's water store, without lifting up, that bath becomes fruitless, and
 35 the maker is tainted with sin." *Vṛthā*, 'fruitless,' *i. e.* without any result.

1. Ch. III. 11-25.

2. Ch. IV. 201.

3. Not found in the printed editions of *Manu*, O/o Yājñ. I. 159 Coll. II. p. 367,

Where, however, it has been dedicated for the use of all, want of lifting is no sin. This is the import.

In this manner, in regard to a hot water bath also **Śaṅkha** states a fruitlessness : “ Of one who has bathed with water heated by fire, or similarly with another’s water, it may be regarded as the cleaning of the body, but he will not obtain the fruit of the bath.” **Yājñavalkya**¹ also : “ Profitless indeed is a hot water bath, fruitless is the recital of anything other than Veda ; useless is a donation to one not learned, and of no effect is possession without a witness.” As to what has been stated by **Yama** : “ Waters by themselves are always pure; of these, fire is the purifier ; therefore at all times, hot water has been stated in the Smṛtis to be the purifier ;” as also in the **Śhaṭṭrimśanmata** : “ Waters by nature are pure, what, moreover, when united with fire ? Therefore, wise men highly praise a bath with hot water ;” that has a reference to a sick person’s bath. That says **Yama** : “ Purified by the sun’s rays, and again purified by fire has been prescribed for a sick person’s bath ; but most preferable is boiled water.” When, however, water from a river &c. is not available, then even for one who is not ill, a hot-water bath is unopposed. So says the **Same Author** :² “ The *Nitya*, and the *Naimittika*, one which is part of a rite, as also that which is made for washing impurities, in the absence of holy water may be made with hot water, with another’s water even.”

As to what has been stated by **Vṛddha Manu** : “ Upon a death, a birth, or a solstice, at a *S’râddha*, likewise on the birth day, and also, upon a touch of the untouchable, one should not bathe with hot water. Upon a solstice and on a Sunday also, on the seventh, at the sight of *Râhu*, one desirous of health, sons, and friends, should not bathe with hot water. On a Full Moon day, and also on a *Darśa* day, he who bathes with hot water, such a one incurs the sin of cow-killing and no doubt,” upon the occasions stated by him even, such as death, even in the absence of a holy place, one should not bathe with hot water ; but by other’s waters lifted up; thus there is no contradiction.

In regard to the hot water bath **Vyâsa** states a special rule : “ In the cold water, having poured hot water purified with *Mantras* and mixed with material, a bath in the house also is permitted ; without these, one outside is fruitless.” “Material,” such as earth and the like. Hence also,

1. Not found in the published editions.

2. In *Vîramitrodaya* this text is, assigned to *Śaṅkha*, See Coll. II. p. 289 lls. 5-8.

- in regard to the capacity for a mid-day bath, **Vivasvân** : “ When it is marked by the recitation of the Mantras and the necessary material, it is called ablution. For a bath as also for an immersion, jumping is prohibited under the rules.” Similarly, one should not bathe even in small water ;
- 5 so says **Saṅkha** : “ One should not bathe in small water, nor should plunge into sea water.” In **Another Smṛti** also : “ Not one who is ill, nor in those engulfed by the rays of the early dawn, nor in the sky, in another’s water, nor with a small quantity, nor with excluding the head on any account.” This is intended when plenty of water is available. As says **Yogayājñavalkya** :
- 10 **valkya** : “ When plentiful charming water exists, a twice-born should not bathe in small water; and giving up a river, in an artificial (supply).” In the **Purāṇa** also : “ When a river exists, one should not bathe in any other water ; and one should never bathe in small water, when plentiful water exists.’ The meaning is that when holy water is possible, one should not
- 15 bathe with the unholy. Here **Mārkaṇḍeya** mentions the holy waters : “ Water in the ground is holier than that lifted ; more than that is the water of a flowing stream ; more than that even is the tank water ; than that is declared the river water ; holier than that is the water in a holy place; while the Ganges water is the holiest of all.” ‘ Holy water ’
- 20 *i. e.* water resorted to by the good. **Viṣṇu**¹ also : “ Holier than the lifted water is that in the ground ; than that is the river water ; than that even is that resorted to by the good ; (best) of all is the Ganges water.” **Vivasvân** also : “ On one side all the holy places, and on the other the Jāhnavi², which has fallen on the face of the earth from the head of the Lord
- 25 of the Brahma region.” **Marīchi** also : “ Whether on the ground, or drawn up, whether cold or hot, the Ganges water purifies instantly the sin right up to the death. By three days, the water of (the river) Sarasvatī, by five days, however, of Yamunâ, (but) immediately at once purifies the Ganges water, and by a mere sight that of the Narmadâ.” **Yogayājñavalkya** also :
- 30 “ Those rivers which do not go into the sea, bear fruit for three nights ; while those which go into the sea, for a fortnight; and for a month the lord of rivers.” ‘ Lord of rivers,’ *i. e.* the sea. Here **Vyâsa** : “ In a river, a bath in the evening, a wise man should always avoid ; while being bathed in a river, one should never praise another river.” **Devala** also : “ Among rivers,
- 35 one should not mention a river; among the mountains also, a mountain

1 Ch. 64. S. 17

2. जाह्नवी—*i. e.* The Ganges ; so called because discharged from the ear by जह्नु, who had swallowed it as, it deluded his sacrificial ground during its descent on the earth at the instance of सर्पिः—See Vâlmiki Râmâyana I. 43, 38-42.

and among the holy places and residences, never should one praise another than the holy place where he is staying."

In regard to the water immersion, says **Āpastamba**¹: "One should avoid submerging in water (his body) together with the head." This has a reference to stationary water. So also **Purāṇa** "In flowing rivers, a twice-born should bathe by entering in ; while in tanks and the like, one should take a bath facing the Sun." 5

There **Vyāsa** mentions avoidable waters : " That which has fallen off from a river, as also that which has been avoided by a river, and that which flows backward and forward, such water one should avoid. One should not void ordure in a water tank, nor should one cross a river for bathing." *Paribhraṣṭam*, ' which has fallen off, ' i. e. which has been cut off ; a 'flow backward and forward ' is an eddy. **Gārgya** also : " In a river, a bath wherein water is eddying round should be avoided by the twice-born." **Baudhāyana** also : " In a river where the water is deep and coloured, a bath should be avoided by the twice-born. In it, moreover, the washerman's portion should be avoided by (leaving a space of) ten hands. For a bath in a washerman's waterplace, meals at the house of a courtesan, sleeping (with feet) towards the West and the North, would take away prosperity even from the Lord of the Gods." *Gāṇikā* ' Courtesan ' i. e. a prostitute. **Yājñavalkya** also : "Unacceptable are the first waters of a river in the first floods; as also those which have been violently disturbed by some one, and those which have flown out from a holy place." *Agrimāḥ*, 'first,' i. e. new. In **Another Smṛti** also : " The goats, cows, buffallows also, and Brāhmaṇa women in confinement become pure after a ten nights' interval, as also fresh water in the ground." **Kātyāyana** also : " Those small rivulets which go dry in the hot season on this earth, in these one should not bathe during the rainy season before a ten days' interval has been completed." 10 15 20 25

Thus in the **Smṛtichandrikā**, waters as means for a bath.

30

Now The **Rule about defects in the river impurities—Nadīrajodoṣhanirṇayaḥ**.

There **Yogayājñavalkya** : " As long as does not come up the great sage, the ornament of the Southern direction, so long are the rivers in dust², of course excepting the Jāhnavī." The meaning is that as long as

1. Dh. S. I. ll. 3-7.

2. रजस्वलाः, रेतोवहाः—both mean containing dust, or sand. The words have a double meaning, and when used in regard to a human being, they mean the menses, and therefore not to be touched or contacted in any way, as is the case with a woman in her monthly course.

Agastī¹ does not appear (up the horizon) so long are the rivers (covered) in dust *i. e.* in (their) menses. Its appearance in the Northern region has been pointed out in the **Jyotiśśāstra** in the *S'arad* season. Thus, therefore, it comes to be stated that those are in their menses during the rainy season.

- 5 Hence also **Kātyāyana** : " When the month of *S'rāvana* has arrived, all the rivers are in their courses ; therefore one should not have a bath in these excepting of course the *Jāhnavī*." ' When the month of *Śrāvana* has arrived,' *i. e.* until after two months, is the supplement. Hence also **Mārkaṇḍeya** : " For two months all the rivers are in their courses here ;
- 10 in these, one should not take a bath except those that reach the sea." *Yavya* means a month, vide the **Śatapatha Śruti** : " *Yavyas* are months, *Sumeka*, the year." The **Same Author** mentions the menstrual defect even in the case of some of the ocean going ones : " During the rainy season, the great rivers are always in their menses ; in these, one should not take a
- 15 bath, excepting, however, the *Jāhnavī*." The meaning is that among the great rivers also, with the exception of the *Jāhnavī*. The *Mahānadīs*, *i. e.* the Great Rivers, have been set out in the **Vāmana Purāṇa** : " Godāvarī, Bhīmarathi, Kṛṣṇā, Venyā, Sarasvatī, Tuṅgabhadrā, the one flowing from the Sahya mountain and well-confluent, and the Kāverikā ; The Milk-
- 20 giving, Nalinī, Revā, cumulated and having a rippling sound, these also are great rivers flowing out of the base of the Sahya mountain." In the **Nṛsiṃha Purāṇa** also : " Gaṅgā, Yamunā, Tuṅgabhadrā, Kāverī, these indeed are the great rivers." The mention of a bath is intended to include the watery offering also. As says **Kātyāyana** : " During the Nabhas² and Nabhasya
- 25 all the rivers are in their courses ; in these, one should
- PAGE 131* not take a bath and make watery offerings in satisfaction of the Gods." This is according to the Solar calculation. Hence also **Atri** : " During the interval between *Simha* (Leo) and *Karkāṭaka* (Cancer) all the rivers are in their menses ; never should
- 30 a man perform his (daily) duties such as the bath and the like in these." The meaning is, that as long as the two months of *Karkāṭa* and the other continue, so long these are in their menses. As to what **Kātyāyana** has said (in the text⁴) commencing with, ' During the rainy season,' and (ending with) - 'excepting however the *Jāhnavī*,' that is intended not to demonstrate

1. The Star *Canopus*, of which *Agastya* is the regent. The several legends about him are put together in the following :-

अगस्त्यो वृक्षिणामाशामाश्रित्य नमसि स्थितः । वरुणस्यात्मो योगीविन्ध्यातातापिमर्दनः ॥

2. The month of *Śrāvana*.

3. " " *Bhādrapada*.

4. See above l. 24

the absence of *raja* in it during the rainy season; since the **Same Author**¹ says : " When the month of *S'rāvāṇa* has commenced, for three days is the Ganges in menses ; when the fourth day has been reached, pure becomes the *Jāhnavī*." This also is according to the solar calculations ; otherwise, there would be a contradiction with the text of **Yogayājñavalkya**, viz.: " In the commencement of Cancer, O Goddess, for three days is the Ganges in menses ; all the rivers carry blood in their streams, the flowing river *Karatoyā* also"; as the Summer solstice² has been fixed to be before the commencement of the month of *S'rāvāṇa*. *Karatoyā* is (the name of) a river. Here **Yama** : " The Ganges is sprung from *Dharma*, is holy, and (so is) *Yamunā* and *Sarasvatī*, although having dust inside, are free from impurity on all days even. Mixture with dust at each streamlet and the inseting of street water do not defile the Ganges-water; for indeed she is sprung from *Dharma* itself."

In the **Vāmana Purāṇa** also : " The holy *Sarasvatī* river, also the river *Vaitaraṇī*, the great holy river *Gaṅgā*, *Mandākinī* flowing into the waters, the honeyflowing *Amśu* river, *Kauśikī* the sin-destroyer ; *Dr̥ṣhadvatī* of great holiness, likewise the river *Hiraṇvatī* ; all these flowing during the rainy season, with the exception of *Sarasvatī*, the water of these is holy with the showers falling during the rainy season. At no time are these in a state of menstruation." **Kātyāyana** also: " The daughter of the Sun, the Ganges, the *Gautamī* the best of rivers, do not become defiled by dust, as also those others which are known as male rivers." ' Daughter of the Sun,' viz. *Yamunā*. **Mārkaṇḍeya** also : " The daughter of the Sun, the Ganges, *Sarasvatī* sprung from *Plakṣha*, are not despoiled by dust, as also those others called *Nadas*." That *Sarasvatī* which is in the *Kuruṣhetra* is sprung from *Plakṣha*. Likewise **Kātyāyana** states for three nights even in regard to *Gautamī* and others : " At the commencement of the Cancer the *Gautamī* is defiled owing to menses for three days ; the good *Chandrabhāgā*, *Sindhu*, *Sarayū*, and *Narmadā* likewise."

Of the dust defilement thus stated the **Same Author** states an exception on some occasions : " At the *Upākarma*, and at the *Utsarga*, and at a morning bath similarly, as also at the Moon or the Sun eclipse, the (prohibition on account of) dust-defilement does not exist. Like the water of the heavenly river, all the waters on the earth are equal, even those in the wells, at the Moon and the Sun eclipse ; no doubt here."

1. See above p. 216. ll 5-7.

2. कर्कसंक्रान्ति which generally occurs between 22nd of June and the middle of July, the other is मकरसंक्रान्ति.

Hence how can there be dust-impurity ? This is the import. 'Heavenly river,' i. e. the Ganges.

Thus in the **Smṛtichandrikā** the **Rule as to Dust-impurity**.

Now incidentally the Mantras for the baths at the holy places—
5 **Tīrtha-Snāna-Mantrāḥ** are being pointed out.

[Hereafter follow the Mantras to be recited at the baths in the *Ganges*, *Karatoyā*, *Kauśikī*, *Kṛṣṇā-Veṇṇā*, *Bhīmarathī*, *Narmadā*, *Gaṅgāsāgara*, *Lauhitya* and *Sāgara*. These Mantras have to be repeated in the original Sanskrit and therefore have not been translated. Thereafter is the following].

10 " Whatever sin one commits for a hundred thousand births,
PAGE 132* he is liberated from all the sins immediately after
bathing in the salt water." " The *Āśvattha*,
(tree), as well as the ocean, must never be touched at any
time; the *Āśvattha*, however, on a Saturday, and the ocean on a *parva*
15 day, one may touch. Otherwise, O best of the Kurus, the Lord of the
waters is of divine species, and the great ocean must not be touched even
by the end of Kuśa; O son of Kuntī." Here, with another water should
the sipping be made; not by the sea water. "One should sip with
unsaltish and unhot waters," vide this **Smṛti Text**.¹ There is, moreover, no
20 rule that sipping should be made with the same water by which a bath was
taken. It has also been stated in the **Taittirīyaka Śruti**: "Therefore they
do not drink from the sea." The *Tarpana* (watery offerings) &c., however,
may be made with the same. In the same way should be observed in
regard to a bath in a hot-water basin.

25 Now in connection with a *Tīrtha*, **Pañhināsī**: "A sixteenth portion
does he acquire who goes on another's account; half the fruit from a
Tīrtha for him who goes incidentally." **Śaṅkha** also: "Having reached a
Tīrtha, one who performs a bath there, he obtains the fruit (as) of the
bath, and not which is attached to a pilgrimage to a holy place. Of sinful
30 men, the annihilation of their sins comes about at a holy place; a holy place
yields fruit as mentioned, in favour of pure-hearted men."

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Vyāsa also: "One whose both hands and feet, and the mind
also is well under restraint, and has learning, austerities, and fame also,
35 such a one enjoys the fruit from a *Tīrtha*." **Vasiṣṭha** also:
"The father, or the mother also, the brother, a friend, or a preceptor,
by intending for whomsoever one immerses, such a one obtains

1 Taitt. Brāhmaṇa II, 2

a twelfth portion." **Paithīnasī** also : " One immerses an image made of the *Kuśa* grass in the holy water ; such a one for whom he immerses, acquires an eighth share." On such an occasion this is the *Mantra* : " You are *Kuśa*, you are holy, created before by *Brahman* ; by your being bathed, is he bathed indeed, for whom this knot has been tied."

5

Thus in the *Smṛtichandrikâ* the *Mantras* for a *Tīrtha* Bath

Now the Secondary baths—Gaṇa Snânâni

There **Garga** : " *Divya*, *Vâyavya*, *Āgneya*, *Brâhma* and the *Sârasvata* likewise ; and the *Mânasa* also ; thus a secondary bath is of six varieties."

Yoga-yājñavalkya also (see Collection Vol. II. p. 283. ll. 25-35). " Some sages hold that the *Mânasa* is the best bath ; since it has been stated by *Vyâsa* in the course of the praise of the *Ātma-Tīrtha*."

10

In this connection, a special rule has been pointed in the *Kūrma Purâṇa* : " The *Āgneya* is the dusting of the body from foot to hand with holy ashes."

Yoga-yājñavalkya also : *S'anna Āpaḥ*, *Drupadâ*, *Āpo hi śhṭhâ* and the sin-

15

distroyer, with these five mantras has been declared the *mantra* bath. **Brhaspati** also : " The *Vâyavya* is (with) the sky¹ dust, when the lord of the sky has set ; that which has been obtained from the book of the learned is called the *Sârasvata*."

' Lord of the sky,' i. e. the Sun ; ' of the learned, the flow, ; i. e. the speech ; obtained from that, is the *Sârasvata* ; this is the meaning. **Vyâsa** states its characteristics : " For a twice-born who has himself

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approached with humility, thereafter one should bring about a bath to the pupil and to the son also ; the bath for those that beg for it should be with pots of gold, filled with the waters of the *Jâhnavî* (duly consecrated) with mantras, preceded by the² performance of the ceremony of the auspicious

25

Punyâha. First in the *Prabhâsa*, with waters of immense qualities, in the central region, then in the holy part the *Gaṅgâdvâra*, at the confluence, at the *Bhadrakarnâ*, with the *Kanakhala*, at *Gayâ*, when the

Moon is eclipsed by *Râhu*, together with the Sun particularly in the neighbourhood, with these holy places well known in all the three regions-

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Would the bath be faultless. " Having obtained the *Sârasvata* bath,

one becomes pleased in the mind ; for indeed

more than the shower of all the *Tīrthas*, the words of the learned are holy."

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1. गोरजः—The dust which rises in the firmament at the evening time when the Sun is about to set.

2. कृतमंगलपुण्याहैः—In regard to which the performance of the recital of the auspicious hymns has been made.

These secondary baths are to be understood to be an incapacity. In the **Kûrma Purâṇa** : "When an impurity arises, one must duly perform a bath. The wise have mentioned the *Brâhma* and other baths according to capacity." **Yoga-yâjñavalkya** also : "On account of an unfavourable time, through incapacity, when he is not able, then under the commands of the sages is the sprinkling with the Mantras permitted." **Jâbâli** also : "A bath may be made without (including) the head when the performer is unfit for a bath ; or even by a wet cloth is the sprinkling of the body recognised." This is the *Kâpila* bath. So says **Brhaspati** : "With a wet piece of cloth cleaning the body, is known as the *Kâpila* bath."

Thus in the **Smrtichandrikâ** the **Secondary Baths**.

Now the **Praise of Sandhyâ-Sandhyâ Prasāṁsâ**.

There **Yoga-yâjñavalkya** : "Now hereafter I shall mention the decided opinions about the Sandhyâ worship, by worshipping which, one is absolutely freed from the sins committed during the day and the night. That Vipra who is always alert for the Sandhyâ worship under all conditions, such a one is not deprived of his Brâhmanhood even though gone into another birth. As many of the misbehaving twice-born as exist on this earth, for the purification of these indeed the Sandhyâ has been created by the Self-born. The Râkshasas notoriously known as Mandehs are thirty crores in number, appear every day before the thousand-rayed (deity) when rising up ; every day they wish to devour the Sun, hence a dreadful battle took place between the Sun and these. Thereafter when all battalions of Gods, as also the Rshis rich in austerities, are (engaged in) worshipping the Sandhyâ, the water which they throw up together with the great Vyâhrtis and also consecrated with the Gâyatrî, with that these demons are burnt with the water which works as thunder-bolt. Knowing this, one who with a praiseworthy vow worships the Sandhyâ, such a one obtains long life, and is liberated from all sins." **Vyâsa** also : "He, however, who worships the Sandhyâ alone, such a one obtains merit ; leaving it aside, one who does (other) performances, incurs sin. Worshipped by the Brâhmâ, by Viṣṇu, and by Śaṅkara also, what best of the twice-born, desirous of securing accomplishment, will not worship that Divine Goddess ?" **Kâśyapa** also : "Viṣṇu is the heart of Brâhmâ, of Viṣṇu also Siva has been stated; the heart of Śiva is Sandhyâ; therefore it must be worshipped by the best of the twice-born."

Thus in the **Smrtichandrikâ**, the **Praise of Sandhyâ**.

Now the **Determination** of the **meaning** of the word **Sandhyâ**—
Sandhyâ-Śabdârtha-Nirṇayaḥ.

There **Dakṣha** : "That period of the junction of the day and night, without the Sun and the stars, that, indeed, has been called Sandhyâ by the sages knowing the principles." That Sandhyâ should be worshipped ; this is the supplement. Hence also **Yoga-yājñavalkya** : "During the twilight time should one worship the Sandhyâ, not when the Sun has gone down, nor when risen." The **Chhândogya Śruti** also : "The **Brahmawâdins** ask, why does a Brâhmaṇa worship Sandhyâ in the evening sitting ? Why in the morning standing ? What moreover is Sandhyâ also ? What is the period of the Sandhyâ ? What, moreover, is the essence of Sandhyâ ? The Gods and the

PAGE 135* Asuras quarrelled. The Demons began to give trouble to the Sun. The Sun got afraid ; his heart rose up in the form of a tortoise ; he pursued the people ; the Lord of the people saw this remedy¹. He saw *Rta*, *Satya*, *Brahma*, the *Om̐kāra*, and *Gâyatrî* of three feet, the mouth of the Brahman ; therefore a Brâhmaṇa at the juncture of the day and the night worships the Sandhyâ together with the luminaries in the sky as long as the luminaries are visible ; this is the time for him for the Sandhyâ. That is this Sandhyâ. That is the Sandhyâ character of the Sandhyâ, because in the evening one worships the Sandhyâ sitting. With that the Sun conquers. Now with the waters which are used, those scattered in drops become (transformed into) thunderbolt. These scattered drops having become transformed into the thunderbolt, kill down the Asuras." By this also it comes to be stated that that which has to be worshipped at the two twilights is Sandhyâ. 'Together with the luminaries' *i.e.* having begun at a time together with the Sun ; 'as long as the luminaries are visible,' *i.e.* until the stars appear, one should worship. Thus the meaning is, that in the morning commencing at a time together with the stars, one should worship until the sight of the Sun. So also **Nṛsiṃha Purāṇa** : "Having indeed worshipped the evening Sandhyâ together with the Sun, one should repeat the *Gâyatrî* until he sees the constellations. Having commenced the morning Sandhyâ together with the luminaries, one should repeat the *Gâyatrî* until the sight of the Sun along with the luminaries."

Thus (it may appear that) there would be no restriction as to time ; so **Dakṣha** states a restrictive Rule : "The two *Nâdis* at the end of a night are stated to be the time for Sandhyâ and the like ; after the sight of the Sun's

1. मेवजं—Lit. medicinal drug. मेवं जयति (मेष्टमये).

streak, has been stated to be its end by the sages." The meaning is that the period marked by the appearance of Sun's streak is the period for the end of Sandhyâ.

That Sandhyâ has, moreover, been pointed out by **Yoga-yājñavalkya**:

- 5 "The first Sandhyâ is Gâyatrî; Sâvitri has been stated in the Smṛtis as the middle one; that which happens at the end should be known as Sarasvatî." **Vyâsa** also: "Gâyatrî by name in the first part of the day; Sâvitri in the midday; Sarasvatî in the evening of the day, (thus) has the same Sandhyâ been stated in three (ways) in the Smṛtis. On account of the acceptance
- 10 of a charitable donation, or on account of any other fault, from a sin or a secondary sin, since the *Gâyatrî* saves the singer, therefore it is called the *Gâyatrî*¹; by reason of being lighted by the Sun the same is declared as Sâvitri; that which creates forth the entire (moving) world in the form of speech, is called Sarasvatî. The same Sandhyâ, one worships at the
- 15 period of the day and the night; and on that account wise men call her Sandhyâ." Here the import is that although it is referred to through one's own mantras, its character as Sâvitri is uncontradicted. Therefore it should be interpreted as the conclusion that described by the three names of Gâyatrî and the other, the Sun itself is the Sandhyâ.

- 20 It has also been stated in **Another Smṛti**: "In the morning time, it is Gâyatrî, in the evening Sarasvatî, and in the midday Sâvitri, (thus) should be worshipped in different names. Here Gâyatrî is red, Sâvitri of the white colour, Sarasvatî black likewise, should be worshipped in different colours. Gâyatrî in the form of Brahmâ, while Sâvitri in that of the Rudra form;
- 25 Sarasvatî in the form of Viṣṇu, should be worshipped in different forms. At the rise, the form of Brahmâ, while at midday the Maheshvara, in the evening of the day the form of Viṣṇu, is the Sun indeed in three forms. People worship her in the periods of junction of the day and the night the same; therefore, wise men call her Sandhyâ." Worship, moreover, here
- 30 is the contemplation. "The speech, one should worship as the Brahman; the mind, one should worship as the Brahman" is seen in these and other passages.

- The **Taittirîya Śruti**² also: "A learned Brâhmaṇa holding in contemplation the Sun, while rising and while going to set obtains all welfare. 'This
- 35 Sun is the Brahman one who declares' thus becomes Brahman itself, attain^s to Brahman, one who knows in this manner." The meaning is, that one who holds in contemplation the Sun as the Brahman having as stated above the

1. गायत्री—from गे to sing; त्रि—to protect; who offers protection; to its devotees.

2. See Sahavai Upanishad.

three names, endowed with the three Varnas, and three forms, and indicated by the word Sandhyâ, obtains Brahman. Hence also Vyâsa : "One should not regard Gâyatrî as different from Brahman, but part of it ; 'I am he,' with this conviction one should worship it as by any process.

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In the **Kûrma Purâṇa** : "Thereafter, after stationing himself on the Darbhās with their points turned towards the East, and after the restraint of breath three times, one should hold in contemplation the Sandhyâ, as is the Śruti. That which is Sandhyâ is the creation of the world, beyond the power of illusion, and beyond degrees, is pure Divine power, accompanied by the three truths ; the wise man should contemplate it as existing in the Sun's disc, the Sāvitrî." 5

In this respect the region for contemplation also has been pointed out in **Another Smṛti** : "He who holds in contemplation the Gâyatrî well established in the lotus of the heart, such a one completely redeemed from Dharma and Adharma, goes to the highest stage." Thus, moreover, by the expression 'one should worship Sandhyâ' has come to be stated, that one should worship in his heart the Divine Sandhyâ of the aforestated characteristics, which had entered the inner halo of the Sun's disc, known as Âditya, containing the Brahman with the words 'That one I am.' Therefore it should be interpreted that here worship alone is the principal thing, and the rest such as the sprinkling &c. is secondary. Hence also by Yudhiṣṭhira and others unable to perform it together with the accessory portions, by giving up all accessories, the worship of the Sun alone was performed. That has been stated by Vyâsa : "O great King ! those, arrayed as they were at the battle head, stood up contemplating the Sun which had reached the twilight." 'Arrayed' i. e. closed together. 'Reached the twilight' i. e. that which had reached the juncture (period), in short which had gone down setting. 10

In this manner, moreover, what has been stated by Yâjñavalkya¹ : "The utterance of Om, the seven Vyâhṛtis² together with the Gâyatrî³ with the head, the three Rks, commencing with *Āpo hi śhṛhā*⁴, three Drupadas⁵ and the *Aghamarṣhaṇa*⁶, 'the sin destroyer,' *Udutyam*⁷, *Chitram*⁸, *Tachchakṣhuḥ*⁹, *Tejosi*¹⁰, these in the order, and the Gâyatrî at the end ; with these, 20

1. Not found in the published Edition.

2. The Vyâhṛtis are three, five or seven in number viz. भूः, भुवः, सुवः, महः, जनः, तपः, सत्यं, according as they are taken.

3. तत्सवितुर्वरेण्यं etc. 4. आपो हि ष्टा मयो भुवः &c. R. V. VII. 6. 5. 5. द्रुपदादिवेन्दुमुच्यतेः

6. अघमर्षणस्तुतं viz. ऋतं च सत्यं चाभीद्धात् &c. R. V. VIII. 8-48.

7. उदृत्यं जातवेदसं &c. R. V. I. 47. 8. चित्रं देवानामुदगादनीकं &c. R. V. I. 8. 7.

9. तच्चक्षुर्देवहितं R. V. V. 5. 11. 10. तेजोऽसि । तत्ते प्रयच्छामि &c.

one should perform the Sandhyâ. " There also with these Mantras, one should perform the Sandhyâ as the means of one's purification. 'One should perform' i.e. worship'; if in regard to the word Sandhyâ, taking it as a Divinity; thus there is no contradiction."

5 Thus in the **Smṛtichandrikâ** the **Determination** of the **meaning of the word Sandhyâ**.

Now the **morning Sandhyâ—Prâtaḥ-Sandhyâ**.

There **Dakṣha** : " Having got up at the Brâhma muhūrta and having performed the ablutions, the twice-born should worship the morning
10 Sandhyâ preceded by tooth-cleaning." The use of the word 'ablutions' is indicative of a bath also; otherwise there would be no capacity for Sandhyâ and the study of the Vedas. So says the **Same Author** : " Without bathing, a man should not do any performance whatsoever such as the Japa, oblations into the fire, and the like, after getting up from the bed diffused
15 with the saliva, and sweat." In the **Kūrma Purāṇa** : " Never has been stated in the Smṛtis the capacity of men for performance without a bath; particularly for oblations into the fire, and japa in particular; therefore one should duly perform a bath."

Here, this is the Sandhyâ performance : " Having taken a bath, and
20 made the sipping, and having duly made the restraint of the breath, 'I shall worship the morning Sandhyâ,' thus having made the *Saṅkalpa*, one should do the sprinkling with three *ṛks* commencing with *Apo hi śhṭhâ*. That has been stated by **Yājñavalkya**¹ : " Having restrained the breaths, (and) after having sprinkled oneself with the three *ṛks* addressed to the
25 water deities." Here **Vyâsa** : " Sindhudweepa R̥shi is the R̥shi, the metre is the Gâyatrî, water the Deity, the appropriation is declared with the water deities in regard to the sprinkling." Necessary, moreover, is this knowledge about the R̥shi &c. otherwise a fault has been declared. That says the **Same Author** : " Without knowing the *R̥shi*, metre, and the
30 deity, one who teaches or even repeats, such a one becomes a sinner." **Yoga-yājñavalkya** also : " The Brâhmaṇa, the appropriation, the metre, the *R̥shi* and the deity, without knowing these, one who repeats the Mantras such a one does not realise the fruit thereof."

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In regard to the sprinkling, however, **Brahmâ** states a special rule :
35 " One should do the sprinkling at the end of a *ṛk*, at the beginning, and at the end with restraint; likewise should one do at the end of a *ṛk*; this is the opinion of the *S'ishṭas*." **Yoga-yājñavalkya** also : " With the three *ṛks*;

1. Âchâra 24.

viz. *Āpo hi śhīhā*, with proper concentration, and purified, together with nine *Pranavas*, one should sprinkle water upon the head."

Here **S'aunaka** states the particular result: "Combined with nine *Pranavas* and the three *ṛks*, commencing with *Āpo hi śhīhā*, a sin perpetrated for a year perishes at the conclusion of the sprinkling." **Vyâsa** also: 5
 "With the three *ṛks*, *Āpo hi śhīhā* &c., one should perform the sprinkling with *kuśa* waters; combined with the *Pranava*, however, one should throw water at each portion. Eight times should one throw water drops up and down with the (mantra) *Yasya Kṣhayâya Jin* &c. one would burn down with nine (ṛks) nine faults generated from passion (*Rajas*), error (*Tamas*), or illusion (*Moha*), in wakefulness, dreams, or sleep, from an action of the speech, or 10
 of the mind." Here the meaning is that the sprinkling should be done for each portion; there will thus be nine drops of water; there at the repetition of the *ṛk Yasya Kṣhayâya Jinvatha*, the water drop should be thrown downwards.

Here **Hârîta**: "The sprinkling, worship, making an offering, and the taking of meals, one should perform with the *Daiva Tîrtha*." *Daiva i. e.* the forefinger. The sprinkling, moreover, should not be done with water, falling from a shower; so also **Brahmâ**: "With water fallen from a shower, the Sandhyâ worship is censured; the manes do not appreciate it, nor 20
 do the Gods like it." Here, the **Same Author** states the reason: "Since the water consecrated with *Mantras* such as *Āpo hi śhīhā* and the like falls on impure places, therefore that should be avoided." How, then should the sprinkling be made? Anticipating this, says the **Same Author**: "In a river, at a holy place, or in a lake even, or in an earthen vessel, or one made of 25
Udumbara, or of gold, or silver, or prepared from wood, first having taken it in the left hand, one should perform the Sandhyâ worship." 'Made of the *Udumbara*,' *i. e.* made of copper; 'having taken,' *i. e.* the water, is the supplement. Thus, moreover, what has been stated: "Taking the water in the left hand, those who perform the Sandhyâ worship, that 30
Sandhyâ should be known to be a *Vṛṣhalî*, by that are worshipped the *Asuras*," that should be construed as having a reference when an earthen or other kind of pot is available.

In the manner thus stated, with the Mantra *Sûryascha* &c. one should drink water. So says **Baudhâyana**¹: "Now, hereafter, we will expound the 35
 process of Sandhyâ worship. After having gone to a holy place, being purified, having bathed, with hands and feet washed, and having sipped water

1. Dh. S. II. 4. 7 1-2.

with (the mouth) *Agnischa¹ mâ Manyuscha*, in the evening; having swallowed water, with *Sûryascha² mâ Manyuscha* in the morning, having sprinkled oneself with the water-hymns consisting of *Surabhimati*, addressed to Varuṇa i. e. the *Hiranyavarṇas³*, the *Pâvamânis⁴*, the *Vyâhrtis⁵* and other holy hymns, one becomes purified." *Agnischa* and *Sûryascha* these are recitals from the *Yajurveda*. There, of the hymn *Sûryascha* &c. *Prakṛti⁶* is the metre; *Agni*, the *R̥shi*, *Sûrya*, *Manyu*, *Manyupati*, and the nights the Deities; the use is at the sipping at the morning *Sandhyâ*. *Surabhimati*, i. e. *Dadhikrâva⁷* &c. *Vâmadeva* is its *R̥shi*, *Anuṣṭup* the metre; *Dadhikrâva* the *Deity*, in the sprinkling is the application, *Abhigâ-bhiḥ⁸*, such as *Āpo hi śthâ* &c. The four i. e. *Hiranyavarṇaḥ*, *Yâsâm Râjâ*, *Yâsâm Devâḥ*, *S'ivena Mâ* &c. Of these, *Trisṭup* is the metre, *Agni* the *R̥shi*, water the *Deity*, in the sprinkling is the appropriation.

For the followers of the *Chhandas* the two sipping Mantras have been stated by **Gautama⁹**: "*Ahaschâdityascha mâ punatu*; thus in the morning, *Râtrischa mâ varuṇâḥ punatu*, in the evening." These, the *R̥shi* *Prajâpati* observed.

In regard to the *Deity*, and the evening sipping as stated in the **Linga (Purâṇa)**. **Viṣṇu** states a particular rule. "Above the knees, however, with dry clothes, standing in water, one performing the *Sandhyâ* sipping, one pure, becomes impure; so has been declared in the *Smrtis*." After the *Sandhyâ* sipping, says **Nârâyaṇa**: "Having touched water with the *Abhiṣṭut* on the head with the *Brahma-Mukha*, one should perform the sprinkling with the *darbhas* with the hymn *Āpo hi śthâ*." *Abhiṣṭut*-the utterance of the word *Om.* *Brahma-Mukha* also has been stated by **Manu¹⁰**: "The three eternal *Mahavyâhrtis* preceded by the pronunciation of the word *Om*, and also having the three-footed *Gâyatrî* should be known as the mouth of Brahman (*Brahmano Mukhan*)." With that having touched the water, with that water one should perform the sprinkling with the *darbhas* with the

1. The full text is अग्निश्च मा मनुश्च मनुपतिश्च मनुकृतेभ्यः । पावेभ्यो रक्षन्तां &c. See *Taittirīya Âranyaka Anandâśrama Series No. 36 p. 741*.

2. So Ibid p. 742. These two and the third viz. आपः पुनस्तु पृथिवी &c. (at p. 740) are recited by the followers of the *Kṛṣṇa Yajurveda* at the performance of the morning, evening, and midday *Sandhyâ* worships respectively.

3. हिरण्यवर्णाः शुचयः पारका यासु जातः कश्यपो यास्विदः etc. all these mantras are recited at the sprinkling (मार्जन).

4. पावमानीः स्वस्त्ययनीः &c.

5. Either three or five or seven in the order सुः, सुवः, सुवः, महः, जनः, तपः, सत्यं.

6. One of the metres.

7-8. These and others all included in the *Pâvamâni* mantras.

9. Ch. XXV. 9.

10. II. 81.

recital of the *Āpo hi śhṛhā* hymn. The meaning is, that one should perform the sipping over the head. That Sūkta has nine Rks. There **Bṛgu** : "In the nine rks commencing with *Āpo hi śhṛhā*, *Sindhudvīpa* is the *r̥shī*. The seven rks, with the water divinities have the *Gāyatrī* metre; two have *Anuṣṭubha*."

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In regard to the sprinkling, **Kātyāyana** also : "One should do the sprinkling of the head with kuśas together with waterdrops; the *Pranava*, *Bhūr*, *Bhuvah*, and *Svah*, the *Gāyatrī*, the third, the three hymns for the water deities, the fourth; thus is the sprinkling." After the sprinkling **Brahmā** : "Similarly, one should hold the hand filled with water at the tip of the nose; and after repeating (the hymn) *Ritam cha Satyam*, should throw that water on the ground." **Yama** also : "Having taken water into the hand, one should repeat the *r̥k* stated in his own *S'ākhā* while one should hold it at the tip of the nose with the *Prāṇa* breath restrained; one who always repeats with concentration the *Drupadā* in this manner thrice, never shall sins survive in the body of that twice-born."

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Thereafter, one should offer the *arghya* to the Sun. So also **Vyāsa** : "Having taken in the hands water consecrated with the *Gāyatrī*, standing with the face towards the Sun, thereafter one should throw upwards three times." Here **Hārīta** states a special rule : "One should throw up with the cavity of the hands water consecrated with the *Savitri* and mixed with flowers." **Nārāyaṇa**, however, states another mantra for the offering of the *Arghya* : "Having joined the two hands into a cavity filled with water, with concentration, with the *Udutyā* mantra, one should throw that water on the ground." Thereafter going round rightwise, one should touch water. That has been stated in the **Vāmāna Purāṇa** : "In the evening having sipped water with the mantras, having done the sprinkling, and having offered to the Sun in the cavity of the hand, having gone round rightwise, after touching water, one becomes purified." **Śruti** also : "When one walks round about rightwise, by that they shake off sin." Here also **Kātyāyana** : "Standing up, one should throw towards the Sun water with the cavity of the hands; thereafter one should stand and repeat the two *r̥ks* viz. *Tat Chitram* &c. The wise have stated this to be the standing prayer at both the twilights also, the *Pranava*, the three *Vyāhrtis* and the *Savitri* also; thus the three." In **Another Smṛti** also : "With *Udutyāam*², *Chitram*³, *Tachchakṣuḥ*,⁴ having

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1. Sahavai. Taitt. Āraṇyaka. II. See Ānandāśrama No. 36 p. 121.

2. उदुत्यं जातवेदसं देवं वहति केतवः R. V. I. 4.7.

3. चित्रं देवनामुदगादनीकं चक्षुर्मित्रस्य वरुणस्यग्निः R. V. I. 8.7.

4. तच्चक्षुर्वहति पुरस्ताच्छुक्रमुचरत् R. V. V. 5-11.

always offered the prayer standing; at both the twilights one should begin the *Gâyatrî japa* towards the Sun." Of these, the *Gâyatrî*, *Trishṭup* and *Anuṣṭup* are respectively the metres; Praskanva, Kutsa, and Vasishṭha are respectively the *Rṣhis*; the Sun the Deity; the application is in the prayer to the Sun by standing. Thereafter, having restrained the breath, after contemplating the Sandhyâ, after the *Gâyatrî japa*, one should worship the Sun standing. That has been stated in the **Kûrma Purâṇa**: "Having always sipped water with the mantras, and having again sipped with restrained speech; having sprinkled oneself with the

10 PAGE 139* Mantras, with kuṣas with drops of water the *Āpo hi śhṭhâ*, the *Vyâhrtis*, the *Sâvitṛi* and the auspicious *Vâruni* hymns, after having recited the *Gâyatrî* the mother of the Vedas, accompanied with the Omkāra and the *Vyâhrtis*, one should offer water in the cavity of the hand to the resplendent God with attention intent on him. Thereafter, having stood on the Darbhas with the ends turned towards the east, after having restrained the breath three times, one should contemplate the Sandhyâ; so the Śruti. That which is the Sandhyâ, is the creator of the world, is above illusion, spotless; the veritable divine power sprung from the three elements, having contemplated it as embodied in the Sun's disk, the wise man should repeat the *Sâvitṛi*. Always more than a thousand, with a hundred in the middle, and more than ten, the learned man should repeat the *Sâvitṛi*, with face towards the east and concentrated; and thereafter one should offer worship to the Sun by standing, while rising with concentration, with various mantras addressed to the Sun and originating (with) the *Rk*, *Yajus* and *Sâma* (Vedas)." For **Vasishṭha**¹ has stated: "One should offer a prayer to Âditya while standing, containing the mantras of his own *Śākhâ* and with his own mantras." Therefore, for those of the *Yajus S'ākhâ*, *Mitrasya*, *Mitro janân*, *Savitṛâ*, with these three is the *Upasthânam*; of these, first is the *Gâyatrî*, the last two *Trishṭup*; *Viśvedevâḥ* the *Rṣhis*, *Mitra* the Deity, the appropriation is for the *Upasthâna* to the Sun. In this manner should be observed regarding others also. **Baudhâyana**², however, at the end of the *japa* has stated every day the *Upasthâna*: "In this manner also in the morning, facing the East standing, with the two hymns addressed to Mitra one should stand offering the prayer with the two hymns '*Mitrasya charṣhani dhṛio* and *Mitro janân yâṭayati prajānan*.'" Here the **Purâṇa**: "In the evening time one should always salute one's feet and likewise the earth; a man obtains (long) life, learning, and similarly absence of disease always." For one acting in this

1. Not found in the published edition.

2. Dh. S. II. 4. 10-11.

manner **Yama** states the fruit : "Those of good conduct who worship the Sandhyâ uninterruptedly, these with their sins blown off, go to the perpetual reign of Brahman." **Atri** also: "That twice-born, however, who offers worship to the Sandhyâ with devotion and according to the prescribed method, for such a one there is nothing that would be unattainable in the three worlds." In the **Kûrma Purâna** also : "With undiluted attention and restraint, the Brâhmanas who have studied the Vedas to the end, by worshipping according to the prescribed rules the Sandhyâ, have reached in the past the highest stage of attainment."

Similarly, for not doing, a fault also has been pointed out by **Dakṣha** : "One, who is without the Sandhyâ, being impure, is ever incapable for all performances ; whatever other act he does, that does not yield fruit to him." **Gobhila** also : "One to whom the Sandhyâ is not known, nor also has he worshipped Sandhyâ either, such a one while living, would become a S'ûdra, and when dead is born a dog." **Manu**¹ also : "But he who does not offer standing worship in the morning, nor sitting in the evening, shall be excluded absolutely, just like a S'ûdra, from all the performances of the twice-born." In the **Viṣṇu Purâna**² also : "Those, indeed, who do not offer Sandhyâ worship standing either in the morning or in the evening, these evil-souls go to the darkest hell, O King." In the **Kûrma Purâna** also : "That foremost of the twice-born who sets about any other religious performance giving up the Sandhyâ salutation, such a one goes to a million of hells." In the **Viṣṇu Purâna** also : "Therefore no transgression should be caused of the performance of the Sandhyâ worship; he kills the Sun who does not perform the worship at the twilight."

All this has a reference to one who is not suffering from any disease. Hence also **Yoga-yājñavalkya** : "Not suffering from any disease, one who gives up, that Vipra is equal to a S'ûdra, becomes amenable to penance, and is censured among the people." **Atri** also : "Those of the twice-born who do not offer sandhyâ worship standing when in a good condition, these sinners always kill the divine Lord of the day. Those twice-born who kill the Sun, the unsurpassed door to absolution, how can the attainment of absolution be available to these twice-born ?" In the **Viṣṇu Purâna**³ also "At all times, the standing worship of the two Sandhyâs is desired, O Lord of earth, otherwise than in mourning, impurity, disturbance, and fear." "Dis-

1. Ch. II. 103.

2. III. 11. 100.

3. III. 11. 97.

turbance' *i.e.* confusion. The meaning is that during that and the like (such) (occasions) owing to incapacity, for non-performance even, there is no fault. During mourning &c. however even if there be capacity, the Sandhyâ worship should not be performed; so says **Marichi** : "During mourning,
 5 the giving up of performances such as the Sandhyâ and the rest, has been ordained."

As to what has been stated by **Pulastya** : "The *Sandhyâ*, *Iṣṭi*, *Charu* and *Homa*, one should perform as long as the life lasts; one should not give up even in mourning also; one abandoning, goes to degradation;" that
 10 has a reference to the mental Sandhyâ worship; since the **Same Author** says: "On an impurity by birth as also by death, one should not give up the Sandhyâ performance; a twice-born should pronounce the mantras in the mind, excepting the restraint of breath." Thus it means the mental. Or, what have been (stated) here as prohibiting the Sandhyâ
 15 performance, should be understood as negating the mantras to be uttered. As also what has been stated by **Pañhinasi** : "During mourning, having thrown up water in the cavity of the hand, and gone round by the right (hand), by contemplating the Sun one should pronounce the salutation," that also is indicative as an extension of all the performances
 20 as equivalent to (the text) '*Sandhyâ*, *Iṣṭi*,' &c.; or it should be construed as indicating that portion of the Sandhyâ performance which refers to the offer of the hand water &c. that should be done and not any other; whatever, here, may be proper should be accepted. Here **Śātātapa** : "That Sandhyâ (worship) which is without the darbhas, as also that donation
 25 which is without water, and that Japa which is not measured, all that becomes profitless." In the **Kūrma Purāṇa** also : "With the face turned towards the East, always should a Vipra perform the Sandhyâ worship."

Thus in the **Smṛtichandrikā** the **Morning Sandhyâ**.

The Importance of the Restraint of Breath—Prāṇâyāma-Mahimâ

30 There **Manu**² : "Three times the restraint of breath performed according the rules, coupled with the Vyâṛtis and the Pranava, should be known as the highest austerity for a Brâhmaṇa. For, as the impurities of metallic ores smelted in a furnace are burnt up, even so, the taints of the organs are destroyed through the restraint of breath. Coupled with the
 35 Vyâṛtis accompanied by the Pranava, even sixteen times the restraint of breath purify even a foeticide³, if performed every day." **Yama** also :

1. VI. 70-71 and XI. 248.

2. Another reading is Brâhmicide, murderer of a learned Brâhmaṇa.

“Coupled with ten Praṇavas, by the restraints of breath repeated four hundred times, one is redeemed from the (sin of) Brāhmicide; what more of other sins !” **Vyāsa** : “Conjoined with the Vyāhrtis and coupled with the Praṇava, those who offer oblations to the Gâyatrî together with the head¹, for these there exists no fear from anywhere.” **Yoga-yājñavalkya** also : 5
 “He who contemplates these seven Vyāhrtis under a restraint of breath, by such a one will be deemed to have been worshipped the world with seven regions ; and, moreover, he has free access to all the regions.” **Vyāsa** also : “The Brahman containing sixteen syllables is declared in the Smṛtis as the head (S’iras) of the Gâyatrî ; a Vipra repeating (it) in 10
 entirety once, is forthwith liberated from the cycle of birth and death.”

Thus in the **Smṛtichandrikâ**, the **Greatness of Prāṇāyam**

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The Rules regarding the Restraint of Breath—Prāṇāyāma-Vidhiḥ.

There **Yoga-yājñavalkya** : “Having in this manner made the sprinkling as bringing about external purification, now for the internal purification one 15
 should perform the restraint of breath.” **Samvarta** also : “When purified by the restraint of breath three times, one may recite the Gâyatrî thereafter.” Of the *Prāṇa* i. e. of the wind, *Āyamaḥ* i. e. restraint, is ‘The restraint of breath’—*Prāṇāyāmaḥ*. What are its characteristics ? Anticipating this, **Manu** says : “Accompanied by the Vyāhrtis and coupled with the 20
 Praṇava, the Gâyatrî together with the S’iras, one should recite thrice with restrained breath; that is called the restraint of breath.” *Vyāhrtis*, i. e. the seven commencing with *Bhūh* and ending with *Satya* ; vide the Smṛti of **Yoga-yājñavalkya** : “Seven Vyāhrtis are stated with the restraint of 25
 breath at all times, viz. *Bhūh*, *Bhuvah*, *Svar-Mahar-Janah-Tapah-Satyam* likewise also.” Here, the S’iras is *Om*, *Āpo jyotiḥ*, the Mantra of the Yajurveda ; vide the text of **Vyāsa** : “*Om Āpo jyotiḥ* this is the Taittiriyaka Mantra.” By the expression ‘coupled with the Praṇava,’ is stated that the coupling of the *Praṇava* in all the seven, beginning with *Bhūh* and the rest. To that effect also **Yoga-yājñavalkya** : “*Bhūr-Bhuvah-* 30
Svar-Mahar-Janah-Tapah Satyam likewise, each coupled with the word *Om* ; ‘*Tatsaviturvaram Om āpo jyotiḥ*’ thus the S’iras should afterwards be used ; by three repetitions it is called the *Prāṇāyāma* ‘Restraint of Breath.’ The word *Om* also, should here be observed to be at the commencement of the Mantra. So also **Yama** : “Preceded by the word *Om*, 35
 one should repeat the *Vyāhrtis*, and together with the S’iras the Gâyatrî,

1. शिरसा; see further on, lines 25-33 for the शिरसू of the Gâyatrî.

- the restraint of breath ; (this is) the highest austerity." ' Repeat,' i. e. in the mind, is to be understood. So also **Samvarta** : "Coupled with the Praṇava, the seven *Vyâhrtis* the Sâvitri with the S'iras should a twice-born always repeat in mind." Here **Brhaspati** : "Having fixed up¹ a set posture on the seat, having restrained the breaths, and having likewise called to mind the *R̥shis* &c. with the eyes closed, observing silence, one should properly repeat the *Prâṇâyâma*." The posture here should be understood to be the *Swastika* or the like other. The *R̥shis* in this connection have been stated by **Vyâsa** : "The *R̥shi* of the *Praṇava* is *Brahmâ*, *Gâyatri* the metre ;
- 5 the seat, having restrained the breaths, and having likewise called to mind the *R̥shis* &c. with the eyes closed, observing silence, one should properly repeat the *Prâṇâyâma*." The posture here should be understood to be the *Swastika* or the like other. The *R̥shis* in this connection have been stated by **Vyâsa** : "The *R̥shi* of the *Praṇava* is *Brahmâ*, *Gâyatri* the metre ;
- 10 Agni, the deity, its appropriation has been declared to be at the commencement of all performances." **Yoga-yâjñavalkya** also : "Of all the *Vyâhrtis* however, *Prâjapati* is the *R̥shi* ; *Gâyatri*, *Uṣṇik*, *Anuṣṭup*, *Brhatî*, and also *Pañkti*, *Trisṭup* and also *Jagati* are indeed the seven metres ; Agni, *Vâyu*, likewise, *Âditya*, *Brhaspati*, and *Âpa* also, *Indra* and also *Viśvedevas*
- 15 have been pronounced to be the Deities ; the appropriation has been stated to be at the performance of the *Prâṇâyâma*. That whose deity is *Savitâ*, Agni the *Mukha*, and which has three feet, *Viśvâmitra* the *R̥shi*, the metre *Gâyatri*, is particularly known as such ; its application is at the initiation² ceremony of the celibate student and likewise at the *Prâṇâyâma*. The
- 20 Mantra is that which is declared as *Om âpo jyotiḥ* ; of that, *Prâjapati* is the *R̥shi*, *Yajus* without the metre, *Brahmâ*, *Vâyu* and the Sun have been declared to be the Deities, and its application has been stated to be in the restraint of breath." **Brahmâ**, however, states different *R̥shis* for the *Vyâhrtis*. " *Viśvâmitra*, *Jamadagniḥ*, *Bharadvâja*, and *Gautama*, *Atri*, *Vasiṣṭha*, and *Kaśyapa*, in the respective order are the *R̥shis*."
- 25

That *Prâṇâyâma*, moreover, is to be known from its three characteristics, viz. Filling (*Pûraka*), releasing (*Rechaka*), and holding in (*Kumbhaka*). So also **Yoga-yâjñavalkya** :

- PAGE 142* " *Pûraka*, *Kumbhaka*, *Rechya*, thus the *Prâṇâyâma*
- 30 has three parts : Of these, the Same Author states the characteristic : " Pressed up by the nose, the breath blown up is called the *Pûraka* ; *Kumbhaka* is steadied breath, while when emptying, it is *Rechaka*. From fire the water is produced, and then the inside is purified by the three." **Yoga-yâjñavalkya**, however, states the peculiarity of *Pûraka* and *Rechaka* : " Having drawn in with effort by the
- 35 nostril the entire external air by slow degrees, therewith all the *Nâdis* are to be filled in completely ; that is known as the *Pûraka*, the great restraint

1. आसनं बध्ना i. e. having taken the Yogic posture known as बद्धासनं.

2. उपनयने, प्राणाश्रमे ।

of breath. By slow degrees the air should be breathed out, and not in speed ; while one should not shake the body ; such a one is regarded as the best Yogi." In this connection **Vyâsa** : " One should hold in contemplation with the filling in breath (*Pîraka*) (the divinity) centred in the navel-lotus placed in the hand ; and with the *Kumbhaka* the Janârdana 5 having the lustre of the blue lotus, in the lotus of the heart ; with the discharging breath (*Rechaka*) also one should contemplate the God S'iva centred in the brow, white, resplendent like the pure *Sphaṭika*, free from impurity and destructive of (all) sins." Hence says **Bṛhaspati** : " One should contemplate Viṣṇu the lord of creation (as) red having the lustre 10 of a blue lotus ; by contemplating S'aṅkara the three-eyed (as) the white, one would be liberated from sin." **Yoga-Yājñavalkya** also : " In the *Pîraka*, assimilation with Viṣṇu, by the *Kumbhaka*, near Brahmâ, by the *Rechaka*, the third, one would reach the seat of the Great Lord."

In this connection **Brahmâ** : " In the feet, likewise on the knees, 15 on the shanks, and on the stomach also ; on the throat, in the mouth, likewise on the forehead, into respective order should one throw the *Vyâhrtis*. Having placed *Bhûh* on the two forefingers, *Bhuvaḥ* on the two *Tarjanis*, the wise should assign *Svaḥ* to the two long fingers. Having performed the process of placing on the hand, one should duly commence the appropriation 20 to the organs : Having cast the *Bhû* to the heart, one should place the *Bhuvaḥ* upon the head ; having placed the *Svaḥ* upon the top-knot, one should deposit the letter *Tat* on the outer cover ; having placed the *Bharga* on the eyes, the letter *Dhiyaḥ* in the several directions." Thereafter, with *Âpo Jyotiḥ*, the placing (should be) on all the organs, as 25 **Vyâsa** has observed : " Its head (*S'iras*), however, to be on all the organs, (and) the restraint of breath, one should observe as the last."

For one doing so, **Yoga-Yājñavalkya** states the result : " For having done the restraint of breath three times at the rise of the Sun, purged of (all) impurities, they go to heaven, just as (do) holy men of meritorious 30 deeds." **Samvarta** also : " In the mind, by the speech, or also by the body whatever has been done, all that perishes instantly, upon the performance of three (*Prâṇâyâmas*) restraints of breath."

Thus in the **Smṛtichandrikâ** the **Process of the Restraint of breath**.

Only after the restraint of breath as stated (above), should one 35 contemplate the *Sandhyâ*. There **Gobhila** states the form to be contemplated : " In the morning, the *Gâyatrî*, standing in the centre of the Sun,

of red colour, maiden, having in her hand the *Akṣha* rosary, mounted on the (seat of) the swan, with Brahman as the divinity and reciting the *R̥gveda*. In the midday, the *Sāvitrī*, standing in the middle of the Sun, of white colour, in her youth, of three eyes, with a lance in her hand, well mounted
 5 on a bull, having Rudra as the divinity and reciting the *Yajurveda*. In the evening the *Sarasvatī*, standing in the centre of the Sun, of tawny colour, aged, with four hands, having the disc in her hand, mounting a seat on *Garuda*, having *Viṣṇu* as the divinity, and reciting the *Sâma Veda*." In
 10 this manner, in respective order should one invoke in all the three periods even ; this is the meaning.

That has been stated in the **Gâyatrī Nirṇaya** : " A child, not aged, the *Gâyatrī*, the imperishable, having four faces, of red colour, clad in red clothes, always holding the *Akṣha* rosary, the holy divinity holding the
 5 water-pot and well posted on the *Swân* (as her) conveyance ; *Brahmânî*
 15 with Brahman as the divinity, residing in the region of Brahman ; one should invoke with the Mantra as coming from the Sun's orb.

PAGE 143* Similarly, in the middle of the day, the *Sāvitrī* and the youth also ; with a white form, having white garments, and mounted on a bull, having three eyes ; carrying in her hands the triad
 20 and the drum, the *Rudrânî*, with Rudra as the divinity, having *Kailâsa* as her residence, the divine one coming from the Sun's disc. In like manner, in the evening twi-light, in the old age, the *Sarasvatī*, in form of black colour, of a charming face, with four arms, holding the conch, the disc, the mace, and the lotus, with *Viṣṇu* as the divinity, residing at the *badari*
 25 hermitage, and coming from the Sun's disc."

Yoga-Yājñavalkya, however, states by an inversion of the colours : " White is the *Gâyatrī*, the *Sāvitrī* of white colour, black should be known as the *Sarasvatī* ; thus have the three twilights been stated." in this manner, it comes to be stated that one should contemplate the *Sandhyâ* as
 30 seated in the Sun's disc, residing in the region of Brahman. By **Yoga-Yājñavalkya** it has been stated : " Seated in the Sun's orb, and having reached the region of Brahman, the holy divinity holding the *Akṣha* thread, and seated in a lotus seat should be invoked with this *Yajus* hymn viz. ' Thou art the light according to the ritual.' ' Thou art the light ' is a
 35 **Vâjasaneyaka** hymn. **Vyâsa**, however, states another *Mantra* : " One should invoke *Gâyatrī* the destroyer of all sins thus : ' O divine boon-bestower, pray come to my recital and be near me ; since you protect him who

praises you; you are called *Gâyatrî*." **Gobhila** also : "O divine boon-bestower, pray come; you who are unimpairable, who speak the *Brahma*, you are the *Gâyatrî* among the metres, O mother, born of *Brahman*, may salutation be to you."

In the *Śruti* also, in the *Taittirīya*, the invocation¹ has been stated and the sending² away also. There, the invocation Mantra : "May the divine boon-bestower come on ; *Gâyatrî* is its metre, all the Gods are the *Rṣhis* ; *S'ukra* is the divinity ; the application is towards the invocation of the *Gâyatrî*." Having in this manner invoked the divinity having *Brahman* as her soul, bearing the name *Âditya*, known by the name *Sandhyâ*, and having the name &c. as aforestated one should contemplate in the heart. One should contemplate it saying 'I am he.' That has been stated by **Vyâsa** : "One should not regard *Gâyatrî* as different from *Brahman*; together with it one should worship it saying 'I am he,' one should worship by any mode whatsoever." All this has been pointed out in the course of the determination of the meaning of the word *Sandhyâ*.

Thereafter, one standing should repeat silently that *Gâyatrî* with the last foot. That also has been stated by **Himself** : "Her last foot, however, is placed in the place of the higher *Brahman* ; after standing near, one should silently repeat her in concentration with the last (quarter)." The last foot is '*Paro rajase sâvadam*' of eight letters; of that *Vimala* is the *Rṣhi*, *Turiya* the metre, the highest soul the divinity, the application is for absolution.

Thus in the *Smṛtichandrikâ* the Form to be Contemplated.

Now the Importance of *Gâyatrî*—*Gâyatrî Mahimâ*.

There **Yama** : "The Great Lord weighed in the balance the *Gâyatrî* and also the Vedas, on one side the four Vedas together with the *Ângas*, and the Pada and Krama, and on one side the *Gâyatrî* alone; she was declared to be of equal substance." **Manu**³ also : "The sound A (अ), as also the sound U (उ), and also the sound (ऋ) M, *Prajâpati* milked out from the three Vedas, and also *Bhûh* (भूः), *Bhuvah* (भुवः), *Svah* (स्वः) from the three Vedas also, *Prajâpati* who dwells in the highest heaven milked out the *ṛk* of the *Sâvitri*, which begins with the word (तत्) *Tat*, one foot from each." **Saṅkha** also :

1. आवाहन. 2. विसर्जन. 3. Ch. II. 76-77.

- Śaṅkha** also: "When within water, nothing higher than (अचमयण) the sin-destroying hymn, in regard to the oblations into the fire, higher than the *Vyāhrtis*, and of *Sāvitṛī* the highest japa." **Brahmā** also: "There is nothing higher than the *Gāyatrī* to be silently repeated (*japya*), nothing
5 higher among austerities than the *Gāyatrī*. Higher than the *Gāyatrī* there is nothing that could be contemplated, nor is there anything higher as an oblation into the fire than the *Gāyatrī*." **Vyāsa** also: "Ten times if she is repeated silently, whatever sin may have been committed during three days, that sin is exterminated immediately; no question should be asked in
10 this respect. A hundred times when silently repeated, that divinity has been stated to annihilate a flood of sins; when repeated a thousand times, that divinity destroys (all) secondary sins; by repeating her silently ten million times, O best of kings, whatever one desires, that he obtains; whether the status of a *Yakṣa* or a *Vidyādhara* or even of, a *Gandharva*; or even
15 of a God, or a Kingdom of the Earth with the difficulties destroyed." **Manu**¹ also: "He who repeats these every day for three years with concentration, such a one reaches the highest Brahman having been transformed into ether, and become the embodiment of the sky." **Vyāsa** also: "Whatever sin may have been committed in the past in ten hundred births, the
20 *Gāyatrī* kills it (when repeated) three thousand times."

Thus in the *Smṛtichandrikā* the Importance of *Gāyatrī*.

Now is being stated its *R̥shi* etc.

- There **Brahmā**: "The metre is *Gāyatrī* of the *Gāyatrī*, and the Sun also the deity; white the colour, and Fire the face; *Viśvāmitra* the *R̥shi*
25 likewise, the three (*Vedas*) the head, *Rudra* the top-hair, and *Viṣṇu* the heart; the application² is at the initiation rite, has the same *gotra* as the *Sāṅkhyāna*; the three worlds should be known the feet, and the Earth also the armpit; having thus held in contemplation the *Gāyatrī*, one should repeat it silently of twelve characteristics." In the *Gāyatrikalpa*, however,
30 for each quarter the *R̥shi* etc. has been stated: "Of (the quarter) '*Tat savituh*' *Gāyatrī* is the metre, *Viśvāmitra* the *R̥shi*, *Brahmā* the deity; of (the quarter) '*Bhargo devasya*', *Gāyatrī* the metre, *Viśvāmitra* the *R̥shi* and *Viṣṇu* the deity; of (the quarter) '*Dhiyo yo nah*,' *Gāyatrī* is the metre, *Viśvāmitra* the *R̥shi*, *Rudra* the deity; of all the letters however, *Prajāpati* is the *R̥shi*,
35 *Gāyatrī*, the metre; the application is in the touch of the organs."

1. Chapter II. 82.

2. विनियोगस्तुपनयने—At the initiation of the student, this *mantra* is imparted to him by the initiator.

The Deities, however, should be known to be those stated by **Brahmâ** :
 "Agni is her first, Vâyu the second; the third has the Sun as the
 divinity, the fourth the Lightning likewise. The fifth has Yama as the
 deity, Varuṇa is declared as the sixth; Brhaspati the seventh, and the rain-
 is known as the eighth. Indra has been stated as the ninth, Gandharva is
 remembered as the tenth; Pûṣhâ has been stated to be the eleventh, Siva
 the twelfth likewise; Twashtâ has been stated to be the thirteenth, and
 Vasu the fourteenth; the Maruts, the fifteenth, and Soma has been stated to
 be the sixteenth; Aṅgiras the seventeenth, and the Viśvedevas the next; the
 Āśvins the nineteenth, and Prajâpati the twentieth; all the Gods are for the
 twenty-first syllable, Rudra for the twenty-second, and Brahmâ for the one
 next to it; Viṣṇu for the twenty-fourth; by holding in contemplation
 these divinities for the syllables at the time of the *japa*, one would secure
 complete absorption (into the Highest)."

Now the Elements of the Syllables—Akṣharatattvâni.

There **Brahmâ** : "Now I shall enumerate the elements, of the syllables
 in particular: The Earth (*Prithvi*), Water (*Udakam*), Light (*Tejah*),
 Wind (*Vâyu*), Sky (*Ambara*), Smell (*Gandha*), Liquid, Form (*Rûpam*),
 Sound (*S'abdah*), Touch (*Sparśah*), and the Speech (*Wâk*);
 the Hands (*Hastâḥ*), the Genital organ (*Upastha*), the
 Anus (*Pâyû*), the Ear, the Skin, the Eyes, the Tongue,
 the Mental element, the great egoism and the three qualities (*Guṇatrayam*),
 are that element; in respective order is the determination of the elements."

The **Śaktis of the syllable** (Akṣharas) have also been stated: (such as)
 'Prabhâ, Nityâ, Viśvabhadra Vilâsinî, Prabhâvatî, Lolâ, Śântâ, Śântidurgâ,
 Viṣṇurûpâ, Sarasvatî, Hiranyarûpâ, Sûkṣhmâ, also Viśvayoni, Jayâvahâ,
 Padmâlayâ, Varâ, Śobhâ, Gadârûpâ—these are the *S'aktis*."

Thus in the *Smṛtichandrikâ* the determination of R̥ṣhi &c.

Rules regarding Nyâsa¹—Nyâsa-Vidhi (*Smṛtimuktâphalam* pp. 329 to 336).

There, first, with the *Astra mantra*, should be the hand-purification.
 Thereafter, after covering it with the Gâyatrî, one should perform the
Āṅga-Nyâsa after first having made the *Kara-Nyâsa*, as the mantras

1. न्यास—Placing. This is a special procedure adopted at the commencement of
 a religious rite, when all the vital organs are touched along with the recital of a par-
 ticular *mantra* or part of it.

thereof are generally common. There the *Ânga-Nyâsa* has been pointed out by **Vyâsa** : “ Having placed on the heart with *Tatsavituh*, one should place on the throat *Varenyam*; *Bhargo devasya* on the head on the top hair should one place; *Dhîmahi* one should place on the mouth; *Dhiyo yo* 5 *nah* over the eyes; the part *Prachodayât* one should use as the *Astra* or missile. The wise man should place first on the two *anâmikas* the word *Tat*, on the two little fingers (the word) *Bhargah*, in the middle of the two hands the word *Dhiyah*. Having placed *Om Bhuûh* on the heart, one should place *Om Bhuwah* on the head; having placed *Om Svah* on the top 10 hair, the wise man should place the first letter of the *Gâyatri* for the *Kavacha*; one should place the second on the two eyes; with the third should be placed the *Astra*; the fourth, one should place on all.”

Here **Brahmâ** : “ The twice-born should place the syllable *Tat* on the two first fingers of the foot of his body, the syllable *Sa* on the ankles, while 15 the syllable *Vi* one should place on the shanks; for the knees, however, know the syllable *Tuh*, and the syllable *Va* on the thighs; the syllable *Re* one should place on the secret part, the syllable *Ni*, one should place on the testes; while on the waist the syllable *Yam*, the syllable *Bha* in the navel, orb,—the wise one should place the *Rgs* syllable on the abdomen, and the 20 *De* syllable on the (two) breasts; having placed the *Va* syllable on the heart, the *Sya* syllable on the throat only; having placed the *Dhî* syllable on the mouth, the *Ma* syllable in middle of the palate; while the *Hi* syllable at the tip of the nose, the *Dhi* syllable in both the eyes; in the middle of the two brows, however, the *Yo* syllable, and in the forehead the second (*Yo*); in the 25 east of the mouth, however, the *Nah* syllable, the *Pra* syllable in the southern (portion of the) mouth; in the northern portion the *Cho* syllable, and the *Da* syllable in the west of the mouth, and one should place in the head the *Yât* syllable the all-pervading Overlord.”

Here all the mantras (should) end in¹ the *Pranava* as also end in *Namas*. 30 To that effect also **Bhṛgu** : “ Having first pronounced the *Om* syllable, thereafter the centre of the *mantra*, the name should be taken ending with *namas*. Thus has been declared the placing (*nyâsa*) for the *japa* (silent repetition)”.

Thereafter one should hold in contemplation, the *Varna*. That says **Brahmâ** : “ Having in this manner made the placing in entirety the 35 destroyer of sin, thereafter should one make the contemplation properly inclusive of colour and form.” That also has been stated by the Same—(Here follow twentyfour verses devoted to the description of each of the syllable)

1. प्रणवान्तः as also प्रणवायाः thus ॐ भूः, भुवः, स्वः, ॐ.

making up the Gâyatrî viz. तत्, स, वि, तुः, व, रे, णि, यं, म, गो, दे, व, स्य, धी, म, हि, धि, यो, चो, नः, प्र, चो, द, चार—(see p. 145 ll. 28-33 and p. 146. ll. 1-18) with this

conclusion : "Knowing this, however, the wise man who

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performs the *Japa* and offers oblations into the fire, for such a one there would be no impurity on account of

birth or death ; such a one becomes himself Brahmâ, the self-born Overlord.

He, however, who does not know the Gâyatrî in this manner according to the rules, for such a one birth-impurity as well as the death-impurity is intended,

O sinless ! for such a onethere shall never be the fruit of a (religious) dona-
tion, nor shall he obtain the fruit of a sacrifice; nor also shall be the fruit of

a holy place for such a one when he is in this manner in a state of impurity."

Now the **Mudrâs**¹—(*Smṛtimuktâphalam* pp. 331-333).

These even have been pointed out by Him also : " Thereafter now one should exhibit *Mudrâs*, (such as) *Sammukha*, *Samputa* likewise ; then

Vitata and *Vistîrṇa*, the *Devimukha* and the *Trimukha* likewise ; *Chatur-*

mukha, *Pañchamukha*, *Ṣaṣṭhmukha* and *Adhomukha* also ; also that known as

Vyâpakâñjali, and the *S'akata* after that ; *Yamapâśa*, *Grathita*, then shall be *Sammukhonmukha*, *Vilamba*, *Muṣṭika*, *Mina* and the *Kûrma* and the

Varâhaka, *Simhâkrânta*, *Mahâkrânta* and then the *Mudgara* and the

Pallava."

Of these, the same Author also states the characteristics :—

Summukha (consists of)—the two hands knit together stretched up with fingers contracted. ' Contracted,' *i. e.* curved (are the) fingers in which are hands as described above, these two.

The *Mudrâ Samputa*, resembling a lotus bud, the two hands closely joined together. The two hands having the lustre of a lotus bud joined together—this *Mudrâ* has the name of *Samputa*.

Vitata is where the joined hands are stretched up and the fingers are stretched. ' Stretched,' *i. e.* extended, are the fingers in which ; hands of this description ; of these is the *Vitata* *mudrâ*.

The *Vistîrṇa* is where the hands are joined together

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with the fingers in both released. The (two) hands

in which two fingers are released, joined together

make the *mudrâ* called *Vistîrṇa*.

1. मुद्राः—These are certain combinations of the hands, the fingers, and their parts differently arranged in varying positions as is illustrated by the several मुद्राs mentioned hereafter.

"The two hands joined together facing each other with the two little fingers (*Kanishthâs*) uniting". Of the two hands joined together on the palms, and with the two little fingers joined together, the remaining fingers drooping commencing with the two first fingers and ending with and as far as the fourth fingers are constituted the Mudrâs called the *Dvimukha* (two-faced), *Trimukha* (three-faced), *Chaturmukha* (four-faced), and *Pañchamukha* (five-faced). These, for the *Va* syllable, the *dvimukha*; for *Re* syllable, the *Trimukha*, for the *Ni* syllable, the *Chaturmukha*, for the *Yam* syllable, the *Pañchamukha*.

10 "By a combination of the remaining fingers, having dissolved the first combination, the ends of the fingers being joined obliquely with the orbs of the fingers put together, with the two hands, the *Mudrâ* is called the *Shanmukham* by the *Mudrâ* experts." "The first combination' *i. e.* the two little fingers joined together; by the destruction of that, by the
15 combination of other fingers, the ends of which have been obliquely put together, as also the orbs of the fingers in which have been joined together, the hands in such (combination) make the *Mudrâ* called *Shanmukha*.

"The ends contracted and joined, the hand turned down. A little crucked, at the end bent down, the hands make the *Mudrâ* called *Adhomukha*."

20 "Upraised in the same condition the two hands contracted to cover." 'In the same condition', *i. e.* joined together: the two hands as characterised above make the *Mudrâ* called *Vyâpakânjali*.

"With the fronts turned down, the two hands with gripped fists and the ends of the first fingers released, is called *S'akata*". The hands
25 in which the ends of the two first fingers are released, these two make the *Mudrâ* called *S'akata*.

Hereafter the *Yamapâśa*: "Of the hands the fists in which have been tightened, the second finger in the left hand is stretched up, joined to another with the end contracted, and bent crooked downwards." Of the two hands
30 with the fists tightened and placed (the one) above and (the other) below the *Tarjanî* or the second finger of the left hand stretched up and joined to the ends of the other—of the right hand—carried and bent downwards make the *Mudrâ* called the *Yamapâśa*.

"The two hands and the fingers tightened stretched up and merged
35 in the joints and combined frontwise with the first fingers is called the *Grathita*". In which stretched and merged in the joints are the bases of the fingers—such hands, of this description so stated—these two placed

one upon the other and the first fingers in which are stretched at length and bent crucked—this *Mudrâ* is called the *Grathita*.

“The left hand with its fingers closed up, joined with the right in a similar position is called the *Sammukhonmukha*”. ‘Closed up’ i. e. knit together upwards are the fingers in which—such a hand of that description; that joined together with the right (hand) in a similar position is the *Mudrâ* called the *Sammukhonmukha*.

“The hands, with the curves upstretched and turned up, is called *Vilamba*.” Upstretched and turned up are the curves in which—such hands make the *Mudrâ* called *Vilamba*.

“While when the fists are joined to each other and raised up, it becomes the *Mushtika*”. Joined together one with the other, the fists raised up make the *Mudrâ* called the *Uttâna*.

“The *Mîna*, however, is when the fourth and the fifth fingers are joined together facing each other, and the remaining fingers are raised up with their ends bent.” ‘Joined i. e. knit together’ are the fourth and the fifth fingers in which—the hands of this description: these two facing each other, and likewise, turned up and joined are the remaining fingers bent in which—such two hands make the *Mudrâ* called the *Mîna*.

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“The left hand facing downwards, and similarly the right joined on the rear side, is called the *Kârma*.” The left hand ‘facing down’ i. e. bent down similarly with the right hand joined on the rear side, is the *Mudrâ* called the *Kârma*.

“In the middle while raised up, in the middle of the left hand when the hand is resting in the fingers, it is called the *Varâha*.” When the left hand rests near the fingers, it is called the *Varâha Mudrâ*.

“It is *Simhâkrânta*, when the hands are resting on the ears.” When the fingers of the hands are resting on the two ears the *Mudrâ* is called the *Simhâkrânta*.

“Thereafter when the ends are a little contracted it is the *Mahâkrânta*.” The same two, with the ends bent, make the *Mahâkrânta Mudrâ*.

“When the hands are raised up a little, it becomes *Mudgara* when the second finger in the left hand is obscured by the right hand.” Where the two hands are raised up a little and the second finger of the left hand grasped by the right hand is observed by the right hand the *Mudrâ* is called *Mudgara*.

"It is *Pallava*, when the right hand as characterised above bent with the face downwards is placed on the forehead." As characterised above when it is placed on the forehead, the *Mudrâ* is called *Pallava*.

In this respect a special rule has been stated in the *Mahâsamhitâ* : "Never
5 on any account should one exhibit the *Mudrâs* in the midst of a performance crowd ; the divinities become angry and his act becomes fruitless."

Thus in the *Smṛtichandrikâ* the rules regarding the **Placing**. (*Mudrâs*).

Now the **Kavacha**¹ or the **Shield of the Gâyatrî**.

10 "(With) *Om* on the heart, (with) *Bhûh*, in the mouth, (with) *Bhuvah*, in the head." Thereafter one should repeat the *Gâyatrî* according to the rules".

For one doing in this manner *Vyâsa* states the result :

"Having thus done the placing, one who silently repeats the *Gâyatrî*, the mother of the Vedas, attains to the region of Brahman according to the statement of *Vyâsa*. He, moreover, who after understanding her real nature
15 offers worship to her according to the rules, is not affected by sins, (even) by taking the whole world full of jewels. That divine purifier when silently repeated somehow, has been declared to confer all the desires ; what more O king ! when (worshipped) according to the rules ? "

Thus in the *Smṛtichandrikâ* the **Gâyatrikavacha**.

20 Now the rules regarding the **Japa of Gâyatrî—Gâyatrî—Japavidhih**. There *Manu*² : "After sipping water, and having purified himself, one should at all times worship at both the twilights, with a concentrated mind in a pure place silently repeating the texts to be repeated according to the rules" *i.e.* according to *S'âstra*. How should that (be done)? Anticipating this, says *Saṅkha* : "Seated on a *Kuśa* seat, or on the upper
25 garment of *Kuśa*, with the sacred ring of *Kuśa* on the hand, with the face towards the North, or facing the Sun, having taken an *akṣha* rosary holding in contemplation the Divinity, one should make the *japa*³". *Br̥ṣi* *i. e.* a seat. 'Upper garment' *i. e.* the cover of *Kuśa*. The Divinity here,
30 moreover, is the *Gâyatrî*, vide the text of *Br̥haspati* : "Having betaken to silence, should the meaning of the mantra be contemplated." Its meaning

1. कवच—A cover, an armour, an amulet prepared by the recitation of certain mystic words or mantras.

2. Ch. V. 86.

3. जप—silently repeat ; as against श्रव, reciting loudly.

moreover, is this : Of the divinity (*devasya*)¹ *i.e.* of the resplendently shining, *Savituh* 'of the *Savitâ*' *i.e.* of the *Âditya*, relating to it; that *Brahma-Bhargo* in the form of the resplendent light, *Varenyam*, covetable *i.e.* fit to be desired, *dhîmahi*, we bring to the mind, we contemplate. Thus is the connection. The word *Tat* is expressive of *Brahma*. That has been stated in the *Bhagavadgîtâ*². "Om, *Tat*, *Sat*, thus of three kinds has been stated to be the specification of *Brahma*". The Supreme Soul which is of this character, may such a one impel *i.e.* inspire, our intellect *i.e.* mind, into acts yielding visible and invisible results. Thus it comes to be stated that holding in contemplation the golden being centred in the Sun's orb, one should silently repeat. Moreover, it has been stated by *Mârkaṇḍeya* in connection with the capacity for the silent repetition of the *Gâyatrî*: "Seated on a *Kuśa* seat, *Kuśas* in the hand, and with the organs under control, one should hold in contemplation the *Puruṣa* of resplendent lustre centred in the midst of the Sun." Here *Śaṅkha* : "One should repeat silently the sentence together with the accents, syllables, and the parts, one should not shake the head or the neck, nor should one exhibit the teeth". That sentence, moreover, has been stated by *Manu*³ : "This is the syllable ; one repeating this silently, preceded by the *Vyâhrtis*, at the two twilight worships, a Veda-knowing *Vipra* secures the merit of (repeating) the *Vedas*". 'This syllable' *i.e.* the *Pranava* (*Om*) ; 'This' *i.e.* the *Gâyatrî*. Hence also *Vyâsa* : "Thereafter, one should repeat silently the *Gâyatrî* joined with the *Pranava* and the *Vyâhrtis*". The *Pranava* here also should be observed at the commencement of the mantra. So also *Saṁvarta* : "Commencing with the *Pranava* in the twilight (worship), should one repeat, preceded by the *Vyâhrtis*". The *Vyâhrtis* here are only the three commencing with *Bhûh*. *Yoga-Yâjñavalkya*, however, states the joining of the *Pranava* at the end also : "Having at the commencement pronounced the word *Om* as also *Bhûrbhuvah*, the *Gâyatrî* and the *Pranava* at the end ; thus has the *japa* been declared (to be)." This is the *Saṁputâ* (*Encircled*) *Gâyatrî*. In this connection *Baudhâyana*⁴ states a special rule : "At both ends, the *Pranavas* together with the *Vyâhrtis*". 'One should repeat the *Gâyatrî*', (this clause) follows. *Vṛddhamanu* also

1. देवस्य from द्यु to shine.

2. Ch. XVII. 23.

3. Ch. II. 78.

4. Dh. 8. II, 4-7.

"Repeating silently six times the word *Om* and the *Gāyatrī*, a Brāhmaṇa pure in mind is liberated from sins of numerous births ; (and) no doubt here".

Such a one, of what characteristics ? Anticipating this, the 'Same Author' says : "At the commencement the three *Vyāhrtis* joined to six times the word *Om* ; and again concluding with the word *Om*, at the commencement and the conclusion of the mantra likewise. Together with the word *Om*, having repeated four times, she should be known as of a hundred syllables, by repeating the one with a hundred syllables, one would obtain the fruit of (repeating) the entire Veda. By this being known always, the whole literature comes to be known, and thereby the world with the seven abodes comes to be worshipped." The meaning of this : By the expression 'together with the word *Om*', has been stated the number of the *Vyāhrtis* to be included. And thus together with the word *Om* being of twenty-five Letters by four repetitions becomes of a hundred letters.

In this connection in regard to the *Japa¹-Yajña*, the *Nṛsiṃha Purāṇa*. "Of three varieties is the *Japa-Yajña* ; mark their difference ; one called *Vāchika* or spoken ; that in a low voice ; and the mental ; thus has (it) been declared to be threefold". Of these three *Japa-Yajñas* the one later is superior (to that mentioned before it). Here *Hārīta* : "Loudly pronounced has been declared to be of one quality ; by contemplation it is stated to be tenfold ; that uttered in low whisper is a hundredfold ; and the mental has been stated to be thousandfold". 'These two', *i. e.* loudly and in whisper. The characteristics of these two have been mentioned in the *Purāṇa* : "That in which the mantra is pronounced in speech with words in high and low accents and the syllables and the letters distinct, that *Japa-Yajña* is *Vāchika*. Where one utters the mantra in low whispers, moving the lips a little, and one himself knowing the word a little, such a *japa* is stated to be *Upāṃsu*". The characteristics of the *Mānasa* (mental) have been stated by *Vaiyāghrapāda* : "That *japa* which is performed while the tongue is motionless, and the teeth covered, such a one is called the *Mānasa* (mental) by the experts in the *japa* literature²". With non-perception of the *varṇas*, when the sound alone is heard it is *dhwāna* or humming. As for what more-over has been stated by *Vyāsa* : "A wise man should not make *japa*

1. Making the *Japa* itself has the characteristic of a sacrifice the word यज्ञ-*Yajña* indicates any act of worship, or a pious or devotional Act *e. g.* the पञ्चमहायज्ञः.

2. जपश्रुतिपरायणैः—experts in all the texts bearing on the doctrine of *Japa*.

loudly, and particularly of the *Sāvitrī*", that is intended as in praise of the *mānasa japa* and the like, and not as a prohibition against a loud one. If

it were so, (then) the texts "one in low tone is hundred-fold." "One who has made the *japa* silently would have a hundredfold merit more than one who has made it audible" would be contradicted. *S'amsyah*, 'audible' i. e. loudly. 5

Here **Saunaka** states the rule about the method of *Japa*: "Having raised up the hands in the morning, thereafter in the evening turned downwards, at midday with steady hands, a *japa* has been declared in this manner." **Brhaspati** also: "Concentration of the mind, purity, silence, contemplation of the meaning of the mantra, undisturbedness, and non-depression, these are the means for the accomplishment of *japa*". **Vyâsa** also: "Not moving about, nor also laughing, nor looking at the sides; not resting, also not talking, nor likewise, having his head encircled. Not crossing a foot with another foot, nor in the same the hands likewise; nor also with unconcentrated mind, nor also should one make the *japa* audibly. Oblation into the fire, acceptance of a donation of a religious gift, taking meals, and thereafter the *japa*, never should one perform these with the knees outside; one should always perform with the thumb on". 10

Sumantu also: "Not below the elbow, nor with the mind diverted, nor with the hand crossed, nor with an impure hand, or naked, or with the head encircled, or while prattling, so long as one makes the *japa*, so long it is declared as fruitless." **Sâtâtapa** also: "The twilight worship without the *darbhās*, as also a religious donation without water; so also a *japa* which has not been measured, all that becomes meaningless". 15

Baudhâyana¹ also: "A touch below the navel, one engaged in a ritual should avoid". **Yama** also: "But, having touched the (part of the) body below the navel, one should wash the hands; or one should touch the right ear, or one should remember *Viṣṇu* the imperishable". 20

Saunaka also: "While repeating the *japa* for the first twilight, one should stand; while for the evening, by sitting; nor should one speak in the middle, or recede on any account". Here, the **Same Author** mentions an exception on some occasions: "One may stop when a *Brāhmaṇa* has come, and he may freely converse with him; upon a mere sight of a *Śūdra* having arrived, one should not study the *Veda* on any account." The 25

meaning is that, having seen a *Śūdra*, one should stop at once, and should not hold a converse. **Vyâsa** also: "At the time *japa*, as also during the 30 35

1. Dh. S. I. 5. 75.

performance of a vow or oblations in the fire and the like, if while one is engaged in these, even if the foremost of the twiceborn arrive, then one should offer welcome to the Brâhmana and inquire about his welfare¹". 'Engaged' i. e. occupied.

5 If, however, the restraint as to speech is broken through mistake, the rule stated by **Yājñavalkya** should be observed : "If during a *japa* or an oblation to the fire or the like, there be a lapse as to the (restraint of) speech, or on any account, one should pronounce loudly the *Vaiṣṇava* Mantra, or should remember *Viṣṇu* the imperishable".

10 Likewise, the rule as to the spot also has been pointed out by the Same even : "In the fire-place, or by the side of water, one should make the *japa*, or in the temple of *Viṣṇu* also ; at a holy place, in a cowpen, in a place sacred for the twiceborn, or a house". Here **Sāṅkha** :
 15 "In a house, a *japa* (made) is of one quality, at a river or the like it has been stated to be twofold ; at a cowpen ten-fold ; in a fireplace, more than a hundred ; in holy places of the *siddhas*, or in the vicinity of divinities ten hundred thousand millions², and limitless in the vicinity of *Viṣṇu*." Here also, a special rule has been pointed out in the **Kūrma Purāṇa** :
 20 "Since the *Guhyakas*³, *Rākṣhasas*, and *Siddhas* take away by force, therefore the *japa* should be performed in a lonely auspicious place" **Āṅgirā** also : "Religious donations (made in) secret, also knowledge absolutely without egoism, and the *japas* well secreted—of these the fruit is endless".

Here **Yama** mentions the quantity⁴ of the *japa* : "A thousand the best,
 25 hundred middling, and ten the lowest, is the number with which the *japa* should be daily made of the divine *Gâyatrî*, the destroyer of all sins". 'Ten the least' has a reference to a time of difficulty. **Baudhâyana**⁵ also : "Seated on the darbhas, holding the darbhas in the hand which has in it water, with his face towards the East, one should pronounce the *Sâvitri* and repeat a thousand times". With concentration⁶, or a hundred times or
 30 for an unlimited number of times. 'A thousand times', has a reference to a Hermit. To that effect, moreover, **Yoga-Yājñavalkya** : "A celibate

1. योगक्षेम-योग has been defined as अप्राप्तस्य प्रापणं ; and क्षेम as प्राप्तस्य रक्षणं ; Lit. therefore it would be (fresh) acquisitions and preservation of property.

2. शतसहस्रकोटि-कोटि is ten millions.

3. These are varieties of demi-gods ; the attendants of Kubera पिशाचो गुह्यकः सिद्धो धृतोऽमी देवयानयः' (अमरः)

4. जपसंख्या—number i. e. the volume.

5. Dh. S. II. 4. 5-6.

6. The clause प्राणायामज्ञो (p. 151. l. 6.) is not in the Mysore text.

21. Book III. 310.

student, as also one who has consecrated the fire, should make the *japa* a hundred and eight times. The hermit, as also the ascetic should make the *japa* more than a thousand (times).” The import is that these two not having the fire (worship to look after) there would be no danger of the oblation period to be transgressed. ‘A hundred and eight’, has a reference to (those who have to offer) an oblation before sunrise. For the celibate student also a rule having been laid down for the fireworship before the sunrise, there is no contradiction. 5

For those, however, who have to offer oblations into the fire after the sunrise should be observed the rule stated by *Manu*¹: “One should stand making the *Sâvitri japa* in the morning sandhyâ until the appearance of the sun ; while for the evening, duly seated, until the constellations can be seen distinctly.” ‘Constellations,’ i. e. the stars. Here, the construction is that ‘one should make the *japa* standing,’ as here also the *japa* is the principal object. Hence also *Saṅkha*: “One should perform the *japa* at the morning sandhyâ standing; and likewise sitting, at the evening sandhyâ.” 10 15

It may be said that by the text ‘one should not recede in the midst,’ a prohibition having been prescribed against an interruption during the *japa*, there is a possibility of a cessation in the case of one who has consecrated the fire, and who has to offer oblations into the fire before sunrise ; to this the answer is, no, not so ; that being characterised by a *S’ruti* text, even in the midst, a cessation is uncontradictory. Hence also *Âpastamba*²: “In the case of a conflict (of duties), that enjoined by the *S’ruti* has greater force.” 20 25

“Here, after the *japa Gobhila* states the rule: “Sprung from the mouth of *Maheśvara*, originating in the heart of *Vishṇu*, and approved by *Brahmâ*, O divine one, go as you like,” thus is the mantra for the conclusion of the *Gâyatrî*. *Śaunaka* also: “The invocation has been stated in the *Taittirîya*, as also the conclusion.” Here, “*Uttame śikhare jâte*” is the mantra for dismissal³. Here *Gobhila*: “On no account should a wise man silently repeat the *Gâyatrî* in water. The *Gâyatrî* has been declared as having the face of the fire, therefore, after coming up should one make the *japa* of it.” *Śruti* also: “*Gâyatrî* has fire in the face, therefore never should one make its *japa* in water.” 30 35

Thus in the *Smṛtichandrikâ* the rule about the *Gâyatrî japa*.

1. Ch. II. 101.

2. Dh. S. I. 30-9.

3. विसर्जन—Lit. sending away, as opposed to आवाहन, invocation.

Now some other texts also on the subject the *Gâyatrî* *japa* are stated.

There **Manu**¹ : " The twice-born who repeats these three every day one thousand times outside (the village), will be freed by a month even from a great sin, as a snake from its slough." The *Pranava*, *Vyâhrtis* and the
 5 *Sâvitri*, are ' these three.' **Saivarta** also : " Observing the vow of celibacy, subsisting on a moderate diet, having compassion for all beings, by the *japa* of the *Gâyatrî* for a hundred thousand times, one becomes emancipated from all sins. For having officiated at a sacrifice for one who was not
 10 worthy of a sacrifice, as also for having eaten food extremely censured, by making the *japa* of the *Gâyatrî* eight thousand times, one becomes purified. Of this world or of the other, all without any residue, the *Gâyatrî* repeated silently for five days and nights washes down.

In the **Chaturvîṃsati** also : " One should make the *japa* of the *Gâyatrî* a crore times, and one reduces completely (the sin of) Brahmicide."
 15 **Vasiṣṭha**² also : " After making the *japa* of the *Gâyatrî* eight thousand times when the sun rises, one is freed from all sins, if he has not been guilty of foeticide. One, however, who makes the
 PAGE 152* *japa* eighty lakh times is freed from the (sin caused by) drinking surâ. A seventy lakhs of *Gâyatrîs* purifies a

20 gold thief ; by sixty lakhs of *Gâyatrîs* is freed an adulterer with the preceptor's wife." **Yājñavalkya**³ also : " Wherever, moreover, a twice-born thinks himself to be affected, there, on these occasions, the oblation with sesamums and the repeating of the *gâyatrî* also". **Yama** also : " With sesamums mixed with ghee, having offered oblations into the fire with concentration, intent on *Gâyatrî* and (thus) purified, one is freed from all sins.
 25 With a hundred of the *Gâyatrî* one should bathe, with a hundred should one repeat silently under water, and by drinking water with a hundred, one is freed from all sins." **Vyâsa** also : " For a year or for six months, the man who makes the *japa* according to the rules, such a one shall obtain all his desires in no long period ; and no doubt here." **Mārkaṇḍeya**³ also :
 30 " When a difficulty has arisen, the *Gâyatrî* repeated ten thousand times shall be the highest purifier of all sins."

Thus in the **Smṛtichandrikâ** *Texts relating to Gâyatrî*.

1. Ch. II. 79.

3 Ch. XXVII. 18.

3. Ch. III. 310.

Now the **Rosary**¹ of Beads for the Japa—Japamālā.

Yoga-Yājñavalkya : “Of the crystal beads, or of the drākṣha, or the rudrākṣha, or of corals, of jewels, or of pearls, should a rosary of beads be made, the one mentioned later being better (than the one stated before).”
 In the **Purāṇa** also : “The rosary of beads should be made of pearls and jewels, white or of gold, silver, copper, or of crystals, should be got made.”
Hārīta also : “Of the conch and silver, or of gold and pebbles, of lotus beads, or also of the rudrākṣhas, of corals, or of jewels and pearls, a rosary be made of aindrākṣhas, ; similarly of the parts of the fingers,² and rosary of putrajīva³ has been commended for a japa performance.” Here **Vyāsa** : “A japa performed with gold, or jewel beads is of a hundred quality ; is of a thousandfold (that done) with the indrākṣha, and with the rudrākṣha ten thousand times with the lotus beads, it would be a million or ten million, and for a japa made with putrajīva, no limit exists.” In **Another Smṛti** also: “Of the japa performed with the counting by the hand, eight times is the fruit of that (performed) with the ariṣṭa⁴ beads, with the putrajīva ten times is the fruit for those making japa of the mantras. A hundredfold (when made) with the conch and lotus, while with jewels a thousandfold ; with the kuśa

1. माला—‘माला तु त्रिविधा प्रोक्ता वणक्षिपर्वमेव नः’ मत्स्यसूक्ते.

2. पर्वमाला or हस्तमाला—This is also called अङ्गुलिमाला. The hand is pressed into service for making the measure of the japa. In this respect the first finger or the अंगुष्ठ is not to be used for the calculation. Of the remaining four fingers, the bases, the middle three parts, and the tops are to be requisitioned into service. Thus one mode of calculation is :
 1 The middle part of the अनामिका (4th finger) ; 2 the lower part of the अनामिका ; 3, 4, 5 the three parts of the कनिष्ठिका (the little finger) , 6, 7 ends of अनामिका and the मध्यमा (the middle finger) ; 8, 9, 10 the parts of the तर्जनी the second finger, this makes 10; and the same process be reversed i. e. 11, 12, 13 three parts of तर्जनी, 14, 15 ends of मध्यमा and अनामिका, 16, 17, 18 three parts of कनिष्ठिका, 19 the lower part of अनामिका, and 20 the middle part of this same. These two processes together make the number twenty.

There is another method by which the number eighteen is made up as given in the सनत्कुमारसंहिता—

तर्जनी मध्यमानामा कनिष्ठा चेति ताः क्रमात् ।

निम्नोऽङ्गुल्यस्त्रिपर्वणो मध्यमा चैकपर्विका । पर्वद्वयं मध्यमाया मेरुत्वेनोपकल्पयेत् ॥ तेषां क्रमः -

अनामामध्यमारभ्य कनिष्ठादित एव च । तर्जनीमूलपर्यन्तं दशपर्वसु संजयेत् ॥ तथा

अनामामूलमारभ्य कनिष्ठादित एव च । तर्जनीमध्यपर्यन्तमष्टपर्वसु संजयेत् ॥

There are other modes also set out in श्रीक्रम, हंसारमेश्वर यामल, सुखयामलतन्त्र and in other तन्त्रs. For further details on this subject see शब्दकल्पद्रुम pages 712-715.

3. पुत्रजीव—a palm variety the fruits of which are in the form of a nut. It is known in Marathi as बजरबटु—Emblie myrobalan.

4 अरिष्ट—The soap-berry—Marathi रिडा,

knots as also with the rudrākṣhas, however, the fruit is a hundred thousand-fold". **Hārīta** also : " The japa when (performed) with the conch is a hundredfold ; and with silver a thousand-fold ; made with the rosary of the bimba or aṛiṣṭa beads, the japa has been stated to be a hundredfold.

- 5 With the rudrākṣhas a hundred-thousandfold, made with the coral is a millionfold, with the pearls and with crystals a crore times in succession ; the measurement cannot be known when made with the indrākṣhas or with the parts of the fingers ; (when made) with the lotus beads as also with the putrajīvas no measure for enumeration exists." In the
10 **Brahmāṇḍa** : " With the rudrākṣhas it is declared to be twofold, while (with) the lotus seeds a hundred thousand ; in the
PAGE 153* kuśa knot. O foremost of the twice-born ! it excels by tens of millions."

- In regard to the rudrākṣha, in the **Skanda Purāṇa** : "One acquires the
15 merit of a thousand crores of lakhs, and a hundred crores of lakhs of *japa* ; no doubt need be expressed in this. Whether unwashed after meals, or in the midst of a performance, or immersed in all sins, one is freed from all sins by putting on rudrākṣha. Putting on the rudrākṣha even if a dog dies, such a one even goes to the place of Rudra ; what more
20 of human beings and like others ?" Here the **Purāṇa** : "Of crystals, or of the akṣha beads, the rosary is conducive of peace, prosperity, and is beneficial ; capable of securing all accomplishment is that of gold, of pearls, as also of silver. Capable of giving enjoyment and absolution is (that of) the conch, as also the lotus and the indrākṣha beads ; that made of
25 darbhas will yield all desires, have (long) life, and all accomplishments. The rosary of the putrajīva beads, however, confers absolute peace, and prosperity."

- Hārīta** also : "The rosary of the conch, or of gold, or of silver, is in propitiatory rites, with the lotus beads, the indra and rudrākṣha and of
30 earth, in japa performance. A rosary of the putrajīva or of the fingers always confers absolution ; a rosary made of crystals always gives absolution and wealth."

- In this connection, **Brahmā** states the rule as to the number. "One
35 should make one of one hundred and eight, as also fifty-four ; also of twenty-seven ; less (than that) should it never be. The rosary which has a hundred and eight, such a one is declared as the best ; that, however, which has fifty-four, such is declared to be the middling ; that is always called the lowest, which is made of twenty-two. For objectives

which are among the best, which would confer enjoyment, absolution, one should perform the *japa* in a rosary of one hundred and eight, or of fifty-four ; but at no time whatever with the lowest. Vile acts, such as bringing (another) under (one's) control, causing destruction, or extirpation, intense enmity, insanity, or infatuation, (for these) the twice-born should make the *japa* with one of twenty-two. In regard to the basest, with the lowest *akṣha* rosary should one make the *japa*. In the basest, the lowest rosary ; and one should give up the best." Here **Skanda Purāṇa** :
 "With the second finger, one should never touch the thread, nor should one shake it or blow it. With the middle portion of the first finger, one should perform the revolutions. If it is crossed in that condition, or if an *akṣha* rosary fall, one should perform a hundred restraints of breath, and should consume clarified butter". The pulling by the first finger. "Pulling by the middle fingers bestows upon him the accomplishments of all ; one should not draw in by other fingers, nor likewise should touch with the nails." 5 10 15

Thus is concluded the **Sandhyā Kāṇḍa** in the **Smṛtichandrikā**.

Compiled by **Yājñika Devaṇṇa Bhaṭṭopādhyāya**.

The son of **Keśavāditya Bhaṭṭopādhyāya**—the expert scholar in all lores.

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Now the **Bringing in of the sprinkling water—Abhyukṣhaṇāharaṇam**. 20
 (**Smṛtimuktāphalam** p. 353-354).

There **Śātyāyaniḥ** : " Thereafter, having offered standing worship to the Sun, and having oneself sipped water, taking the sprinkling water (*Abhyukṣhaṇa*) with him, one should go home with controlled self." 'Having sipped,' *i. e.* twice, is the supplement. To that effect also **Vṛddha Śītātapa** : "Thereafter having properly sipped twice, then one should bring in the *Abhyukṣhaṇa* ; without the *Abhyukṣhaṇa*¹, one knowing the law should do nothing whatsoever." 25

In regard to the bringing, **Śātyāyani** states a special rule : " With shoes on, together with *darbhas* in a pot, one with an upper garment having ends". 'One should bring in the *Abhyukṣhaṇa*' is the supplement. One whose upper garment has ends on is 'one with an upper garment with ends.' **Prachetāḥ** also : " With water properly covered, one should go home for performing the household rites ; at the sacrifice time the householder 30

1 अमुक्षण—See note above on p. 178 where the three terms अमुक्षण, प्रोक्षण and अवोक्षण have been explained.

should do the sprinkling ; by that he becomes always pure." ' Properly covered ' *i. e.* unseen by any one ; ' sacrifice time,' such as the morning and the like. Hence also **Garga** : " At the three twilights, restrained in speech, having brought water duly covered, one should wash." ' Should wash ', *i. e.* should sprinkle.

In this respect, **Gobhila** states a rule as to the time : " Before the period of setting out, morning and evening, one should bring service waters." ' Setting out ' *i. e.* going out.

In this connection **Yoga-Yājñavalkya** states a rule as to the pots : " A
10 golden, silver, or copper has been declared to be the best pot ; in the absence of that, the earthen pot, which does not leak when held." **Śātyāyana** also : " A pot made of the conch, of gold, of silver, of wood, or a strong earthen, copper, or of the pettles of a leaf, is sacred for the *Abhyukṣhaṇa*." ' Of the pettles of leaves', when any other pot is not available. As says
15 **Āpastamba** : " When all other pots are unavailable, a leafen pot is permitted by the rules ; but that should be known as the (proper) pot which does not leak when fitted."

Likewise, the **Same Author** mentions the avoidables also : " In those made of moss, sand, *dūrvā*, grass, or of leaves also, one should not
20 take the *Abhyukṣhaṇa*, so said the sage **Āpastamba**. With the pot which is prepared from a pipe, or which is broken, as also with a zinc pot, or with that prepared from the limb of an animal, or of a fruit, a twice-born should not perform the *Abhyukṣhaṇa*." ' Pipe'. *i. e.* of the bamboo ; ' limb of an animal,' such as the conch, cryster-shell etc ;
25 ' made of fruit,' such as the cocoanut, wood-apple etc. **Vṛddha Śāṭātapa** also, " With unconsecrated water-pots made of moss, grass, leaves and the like ; as also with the besmearing of sand or cloth, a wise man should not make the sprinkling." ' Unconsecrated waterpots, *i. e.* in short,' in regard to which washing and like other acts as stated before have not been performed.
30 **Yama** also : " Water lifted up without a pot and with the left hand ; with that, one should not do the sprinkling, as also by the squeezing of a cloth." ' Without a pot,' *i. e.* brought by the hand or the like. Hence also **Śātyāyana** : " One with a single pot should not bring, nor one who has not taken a vow, nor also a maiden, nor by the hand, nor with a cloth should one bring water
35 for *Abhyukṣhaṇa*." ' With a single pot,' *i. e.* without the cover ; ' one who has not taken a vow ', *i. e.* the uninitiated. Hence also **Prachetāḥ** : " One with one birth should not bring, nor a boy, nor also a damsel, water which is intended for drinking afterwards, or with one cloth is indeed not for

Abhyukṣhaṇa. 'With one birth' i. e. a Śūdra¹. So also **Manu**²: "The Brāhmaṇa, the Kṣatriya, the Vaiśya are the three
 PAGE 155* twice-born Varnas; but the fourth, the Śūdra, has one birth only; there is no fifth."

After the *Abhyukṣhaṇa*, says **Prachetāḥ**: "The water pot for the
Abhyukṣhaṇa, is not to be deposited anywhere until the sipping has been
 made, and while the water³ dropper has not been sprinkled." By this it
 comes to be stated that after bringing in the *Abhyukṣhaṇa* even without placing
 it down, one should do the sipping, and after sprinkling, deposit (it) down.
Śātyāyani also: "One not depositing the sprinkling pot on the ground 10
 after coming home, without doing the sipping, becomes pure after sipping."
 The meaning is that without making the sipping, one not depositing
 the sprinkling pot on the ground becomes pure.

After the sipping, **Pulastya**: "With that having sprinkled all the articles,
 and having sipped again, the householder should then do the performances 15
 and holy rites, O best of the twice-born!" Here the construction is that in
 the house, after having sipped again, one should do the sprinkling with it.

The things also have been pointed out by **Garga**: "At the three twi-
 lights, restrained in speech, having brought the water well covered, one
 should purify the sacrificial objects, the ground, the articles in the house, and 20
 the attendants." **Yama** also: "One should with effort sprinkle in the
 morning the house in which one had dwelt at night, at midday also, and in
 the evening; one should never offer a sacrifice without sprinkling." Here
Garga: "A drop of water purifies a cow over its entire skin, whether puri-
 fied or unpurified, or where no smear exists." 25

In regard to one unable to do the sprinkling as stated, says **Śātyāyani**:
 "At a river or a like place, one who has duly made the sipping, and has
 come home purified, may perform the sprinkling by taking out water
 from the jar; or in the house itself having touched water, and prepared
 water with gold and kuśa, and having done the sipping, when he has sipped, 30
 he should perform the sprinkling again." 'Jar' i. e. waterpot. **Prachetāḥ**
 also: "Whatever sprinkling a twice-born man makes with fire, all that is
 equal to the Ganges water, so say the divine scholars."

Thus in the *Smṛtichandrikā*, the **Bringing in** of the *Abhyukṣhaṇa*.

1 i. e. the Śūdra, as contrasted with the twice-born *dvija*. see **Manu**.

2 Ch. X. 4.

3 गलनिका—cp, Marathi गळनी. The pot with a small hole pierced at the bottom
 for water to fall down in small drops.

Now the **Importance of Perpetual Fire-oblation** etc.—**Agnihotrâdimahimâ**¹.

- There **Prajâpati** : "The fruit of maintaining a perpetual fire is (equal to the study and acquisition of) the Vedas together with the Aṅgas, Padas² and the Krama ; never has been, nor will ever be, a religious performance like that of the *Agnihotra*." **Hârîta** also : "There is no religious performance higher (in merit) than the *Agnihotra*; no austerity greater than *Agnihotra*; no religious donation higher than *Agnihotra*; no self-command greater than *Agnihotra*; no benefit higher than *Agnihotra*; no glory greater than *Agnihotra*; no accomplishment more important than *Agnihotra*; no attainment higher than *Agnihotra*; no bath of higher religious merit than *Agnihotra*; no religious vow higher than *Agnihotra*. The means by which the wise man attains to a state of freedom from the dualities³, or immunity from egoism, that is in this *Agnihotra* in a subtle form, like as the fire is hidden in the wood. The purification which is in the secret doctrines⁴, in the consecration, and the philosophical works, which thus great men study, that flashes out in the *Agnihotra*. The perpetual oblations to the fire well offered lead to the highest stage. Here is heaven, as also absolution in whichever manner one desires to go. The first three *Vyâhrtis*, *Swadhâ*, *Svâhâ* and *Vaṣhat*; one in whose residence are these at all times, such a one is verily stationed in the region of Brahman." **Âṅgirâ** also : "What one confers as a religious donation, (whether) gold, the Meru (mountain), or also the earth together with the oceans, it is doubtful if that comes to be equal to the oblations into the fire (every) evening and morning."

25. **Satyavrata** also : "The merit which one acquires even by subsisting on the *śīla*⁵ and *uñchha* every day, that a twice-born completely acquires by the performance

1 अग्निहोत्र—The perpetual fire consecrated and maintained by constant oblations.

2 पद, क्रम, वन &c. The particular modes of the study of the Vedas, adopted with the object of ensuring accuracy. The Samhitâ, the original Śruti text is split into the component parts or words e. g. अग्निमीळे पुरोहितम् into अग्निम् + इळे + पुरः + हितम् &c. These are the पद. These again are put together in different orders of backward and forward combinations, thus ensuring a fixed and accurate version of the Vedic word. The result has been that in the Vedic Samhitâ, there is no difference in readings (V. L.)

3 निर्द्वन्द्व—Freedom from the duality; the grand conception of the word as an entire whole, identifying oneself with the universe.

4 निषत्सुपनिषत्सु—निषद्—is consecration for a sacrifice (यज्ञदीक्षा); उपनिषद्—Knowledge derived from sitting at the foot of the preceptor. It has been variously defined.

e. g. उपनीय तमात्मानं ब्रह्मापास्तद्वयं यतः। निहंत्यविद्यां तज्जं च तस्मादुपनिषद् भवेत् ॥

or प्रवृत्तिहेतुः शिष्यास्तन्मूलोच्छेदकत्वतः। यतोऽजसाद्वयद्वयेद्विद्यां तस्मादुपनिषद् भवेत् ॥ and so on.

5 शिलोच्छेद. See Yājñ. I. 128. Coll. II. p. 326 ll. 17-19.

of the *Darśa*¹ and *Pâṇamâsa* (sacrifices).” In the *Vâyu Purâṇa* : “Those (of the) twice-born who offer the sacrifice of *Darśa* and the *Pâṇamâsa*, for these there is no return again from the region of Brahman on any account.” *Paithinasi* also : “The internal power which exists in the Brâhmaṇa who has consecrated the fire and has maintained a perpetual fire by offering oblations, and who having completed the silent repetitions is on a path that indeed all the *ṛṣhis* aspire (to reach).” *Hârîta* also : “There is indeed no (hope of a higher) region for one who is without a sacrifice; one who is without a sacrifice does not obtain auspiciousness; one who has not offered a sacrifice, and who is with an unconsecrated soul falls down like a stricken mountain. By the sacrifice they go to all the (higher) regions, by sacrifice the Gods obtained deathlessness; by the sacrifice, having been entirely freed from many sins, one attains to the regions of the supreme Viṣṇu.”

Thus in the *Smṛtichandrikâ* the Importance of Agnihotra.

Now the Performances — *Karmâṇi* (*Samṛtimuktâphalam* p. 355–399.).

There *Manu*¹ : “One should, untired, perform daily the rites prescribed for him in the Veda ; for he who performs those according to his ability, attains to the highest state.” This is indicative of those prescribed by the *Smṛtis* also. Hence also *Viṣṇu* : “Whatever acts which have been prescribed by the *Śruti* or the *Smṛti*, all that should be performed by one who has been established in a house ; otherwise, he incurs a sin.” ‘Prescribed by the *Smṛtis*, viz., that stated in the *Grhya*, such as those on the household fire ; that should be performed on the nuptial fire. To that effect *Yâjñavalkya*² : “A rite prescribed in the *Smṛti*, the householder should perform every day on the nuptial fire, or even on that brought at the partition of heritage, and those prescribed by the *Śrutis*, on the *Vaitânika* fires.” ‘Prescribed by the *Śrutis*’ e.g. the Agnihotra and the like ; *Vaitânika*s such as the *Ġrhapatyâ* and the like. *Gautama*³ also : “(Other) rites (according to his ability): The (sacred) fire on his marriage or on the division (of the family estate) ; with that the domestic ceremonies.” *Dâya* i. e. the ancestral property.

Here after marriage or division, the adjustment is to be according to one’s *grhya* rules. In this way, what has been stated by *Gârgya*⁴ : “One

1 दृशं—The day of the New moon एकस्थितचन्द्रार्कदर्शनादर्श उच्यते; and पूर्णमास is the Full moon. The special sacrifices offered on these two occasions are called the दर्शपूर्णमास. Mark the word दर्श—sight; indicating a dark night. This is cited as an instance of विरुद्धलक्षणा.

2 Ch. IV. 14.

3 Âchâra 97.

4 Ch. V. 6–8. The full

text is as follows: यथोत्साहमन्यत्कार्यादिरग्निर्दीयादिव ।.

who has married a wife must not remain even for a moment without fire ; if a twice-born man remains so, he is a *Vrâtya* and becomes degraded. As is the bath, as is a wife, as is the study of the Vedas, so has been considered the worship (of the fire); there is no life without it"; as also by **Vasiṣṭha**¹:
 5 "(Brâhmanas) who do not study (the Vedas), nor teach, nor keep the (sacred) fire, become equal to Śûdras," as also by **Vyâsa**: "One who without consecrating the nuptial fire regards himself as a householder, food from him must not be taken ; indeed, such a one is considered as having a useless² food," that should be understood (to
 10 be applicable) on the acquisition of the capacity. ' Who do not study ' *i. e.*, who have not (acquired) the Veda. ' Teaching ' *i. e.* exposition ; the meaning is, those who are without these *i. e.* are devoid of knowledge.

There **Garga** : " He who, disregarding the Vedic rites, performs the acts
 15 stated in the Smrtis or the Itihâsa, such a Vipra does not acquire religious merit. Principal is the Vedic performance, and the other is subsidiary ; one attached to the subsidiary, by discarding the principal, goes to the downward path."

This has a reference to one who possesses the capacity for the Vaidika rites. Hence also **Vyâsa** : "If one be not able for the *S'rauta* rites, he should perform the Smârta rites ; if even here he be unable, a wise man should follow the usage of the good." By this (text) it comes to be stated that when one has the capacity, then by the Vaidika rites. Moreover, it
 20 has been stated by **Vasiṣṭha**³ : " When one has capacity for (performing) the *Agnyâdheya*⁴ sacrifice, he should not remain without consecrating the fire ; when, moreover, he is competent for a *Soma*, he must not remain without (performing) the *Soma* sacrifice". ' Competent ' *i. e.* able, having capacity. Here the (want of) capacity means in regard to the
 25 non-consecration of the fire, fatherlessness etc.

Thus, moreover, it should be construed that one who has the capacity for the consecration of the fire, for him alone is the sin of non-consecration of the fire, stealth etc., and not for any other. Here

1 Ch. III. I.

2 वृथापाकः

3 Ch. VIII. 9-10.

4 The Agnihotra here intended is the Śrauta Agnihotra, to be performed with those fires. The *Agnyâdheya* is the first of the seven *Haviryajñas* with which the Śrauta rites begin. See Âśvalâyana Gr. S. II. I. 1-11 ; Pâraskara III. 3., Gautama VIII. 19.

Vasishtha¹ : “ A Brâhmaṇa must necessarily consecrate the (sacred) fires ; and he shall offer the *Darśa*, and *Pûrṇamâsa* sacrifices, the *Âgrayana Ishṭi*, the *Châturmâsyas*, the *Paśu*, and the *Soma* sacrifices.” **Hârîta** also : “ One who desires an eternal (observance of) Dharma should perform the *Pâka* sacrifices always ; and also the *Havis* sacrifices constantly, and the *Soma* ones also according to the rules.” 5

Similarly have been pointed out by **Gautama**² : “ The *Ashtakâ*, the *Pârvaṇa*, the *S'râddha*, the *S'râvanî*, the *Âgrayanî*, the *Chaitrî*, and the *Âsvayujî*, these seven *Pâka-Yajña-Samsthās*. The *Agnyâdheya*, the *Agnihotra*, the *Darśa* and the *Pûrṇamâsa*, the *Châturmâsyas*, the *Âgrayaneshṭi*, the *Nirûdha-Paśubandha* and the *Sautrâmanî*, these seven *Havir-Yajña-Samsthās*. The *Agniṣṭoma*, the *Atyagniṣṭoma*, the *Ukthya*, the *Shodaśî*, the *Vâjapeya*, the *Atirâtra*, the *Âptoryâma*, these seven *Soma-Samsthās*.” 10
Pârvaṇam i. e. that which is performed on a Parva (occasion), such as the *Sthâlîpâka*. *S'râddha*, i. e. the monthly *śrâddha* ; *S'râvanî*, where the *sarpabali* is offered. *Âgrayanî* is the *Âgrayana*. *Chaitrî* an oblation ritual of that name ; *Âsvayujî*, *Indradhvajî* are also oblation performances so named. The rest are well known. Some state as the seven *Pâka-Yajñas* : “ The *Aupâsana* homa, *Vaiśvadeva*, the *Pârvaṇa*, *Ashtakâ*, the monthly *Śrâddha*, *Sarpabali*, and *Îśānabali*.” In this way also after having stated 20
the sacrifice of twenty varieties, says **Devala** : “ *Vâjapeya*, *Âśvamedha*, *Râjasûya*, *Paundarîka*, *Gosava* and the like are the *Mahâyajña* Sacrifices.”

Here **Manu**³ states the rule as to the periods : “ A Brâhmaṇa shall always offer oblations⁴ into the fire at the commencement⁵ and end of the day and of the night, and at the *Darśa*⁶ (New moon) and *Pûrṇamâsa* (Full moon) respectively at each half-month. At the end of the crop (season), with *Ishṭi* for the New⁷ Grain, similarly at the end of the Seasons, the sacrifices ; with an 25

1 Ch. XI. 45-46.

2 Ch. VIII. 19-21.

3 Ch. IV. 25-26.

4 अग्निहोत्रं—See *Medhâtithi* on this—by the use of this word is indicated only the duty of offering oblations into the fire, and not necessarily any particular ritual.

5 i. e. at the commencement of the day, and at the commencement of the night also.

6 दश, पूर्णमास—These are the half-monthly sacrifices offered at the commencement of the white and the dark half respectively.

7 *Medhâtithi* enters into an elaborate discussion on this point. Whether a *सस्यान्त* or *नवसस्य* are the conditions for the sacrifice, or whether these words merely indicate the likely period for it. *Medhâtithi* concludes that they are indicative of the period only.

animal at (the commencement of) a solstice, and the end of the year with the Soma sacrifices." 'At the commencement and end of the day and night' *i. e.* the meaning is the evening and morning twilights; 'Sacrifices', *i. e.* the Châturnâsyas. As Jâbali has stated: "When possessed of the crops, with the *Iṣṭi* for the new crops; and the sacrifices are stated to be with Châturnâsyas." Here Yâjñavalkya¹ states an alternative: "Once every year the *Soma*, so the *Paśu* for every solstice, the *Āgrayana* also, and the Châturnâsya also indeed. When these are not possible, should perform the *Vaiśvânari* sacrifice, the twice-born." 'Of these' *i. e.* of the Soma and the like, when there is an impossibility by way of a substitute, at each particular period only separately for each, one should offer this sacrifice; this is the meaning. As by performing these acts is secured the religious merit for each. "A substitute may be admitted in regard to the religious performance" vide this text of *Āpastamba*.

15 Indeed, if this be so, then there would be another performance for the Soma and other sacrifices. The Answer, is not
An objection. so; because like the word *Agnihotra* and the like, the religious merit included in it is secured by it.
As to what has been stated by Manu²: "Or one should offer the
20 *Vaiśvânari Iṣṭi* at the close of the year as an expiation when the prescribed animal and Soma sacrifices cannot be performed," that also is intended as laying a command, and for the performance of animal sacrifices and other performances only, and not as a rule of expiation for the non-performance thereof. *Nishkṛtiḥ*, 'expiation,' *i. e.* bringing about the performance
25 of Soma and the like.

If it be so, then *Vaiśvânari* alone is sufficient; why others? Anticipating this, says the Same Author³ also. "That twice-born who resorts to ways permitted (for one who is) in distress, and acts accordingly when he is not in distress, such a one does not obtain the reward of it in the other world; this is undoubted. By the *Viśvedevas*, by the *Sādhyas* also, and by the Great *Brāhmaṇa Rshis*, in times of distress, when afraid of death, a substitute was made for the rule (under the command)." 'For the rule'⁴ *i. e.* for the principal. Therefore even taking it as an
35 expiation it should be construed that the *Vaiśvânari Iṣṭi* is a substitute

1 *Āchâra Verses* 125, 126 (2).

2 Ch. XI. 27.

3 Ch. XI. 28-29.

4 विधिः

only, and not a penance. By this, the obligatory nature of those as *Nitya* performances has come to be stated. It has also been stated by **Prajâpati** by laying down a rule of penance for non-performance: "For not doing performances at the (proper) time, particularly when not in a journey, by performing austerities for three nights, one becomes purified every month. 5 Whether the *Darśa* or the *Paurṇamâsa*, or for having dropped both, for one, by a quarter of a *Kṛcchra*, and for both by a half, is the purification. One by whom, owing to want of capacity, has been dropped even one among the *Havir-Yajñas* from the first, he becomes purified by a *Prâjâpatya*; so also as to the *Pâka-Samsthâs*. On an abandonment of the *Sandhyâ* worship, 10 as also for dropping the *Nitya* bath, as also the *Nitya* oblations, one repeating the *Sâvitṛi* eight thousand times becomes purified. For the non-performance of the *Soma* sacrifices by the end of the year, one should perform the *Chândrâyana*. For not performing any of the sacrifices according to capacity, one becomes purified by a fast; so also in regard to the *Pâka-Samsthâs*. 15 **Kâtyâyana** also: "For an interruption in the worship of the manes, as also of the two *Vaiśvadevas*, for not having offered the *Nava-Yajña*, as also for not having consumed newly gathered corn, and likewise for eating food from the degraded, one should offer four times the *Vaiśvânara* sacrifice." **Manu**¹ also lays a prohibition against the consumption of new 20 corn by him who has not performed the *Navânnâ* sacrifice: "Without having offered the *Navasasyeṣṭi*, and the animal sacrifice, a twice-born who has maintained the perpetual fire shall not eat new grain or meal if he desires to live long." This prohibition for the new grain, moreover, is in regard to the paddy to be mentioned hereafter. To that effect also **Âpa-** 25 **stamba**: "Where without being on a journey, the portion ordained for the Gods is not offered to them and is consumed, on him calamity shall fall." **Viṣṇu** also: "The *śyâmâka* and the paddy newly gathered for the new sacrifice, one should not consume without performing the *Âgrayana* (*Iṣṭi*); regarding others, no rule has been stated." 30

Here **Âpastamba** states the rule as to time: "During the rains, one should offer an oblation with the *śyâmâkas*, in the *S'arad* with the paddy grains; in the spring, with barley, and according to season with bamboo-seed." The **Śruti** also: "A householder should offer oblations with paddy and barley in the *Śarad* and vernal seasons, with the *śyâmâkas* or *nāvâras* 35 during the rains, but in time of distress by any one of these, or with preserved ones."

1 Ch. IV. 27.

Here **Kûrma Purâṇam** : " Whether through unbelief or out of idleness, one who does not desire to consecrate the sacred fire, or does not offer a sacrifice by oblations, such a one goes to several hells ; therefore by all efforts and in particular a Brâhmana having consecrated the fire, with
5 a pure soul should offer sacrifice to the great Lord."

Thus in the **Smṛtichandrikâ**, the *Agnihotra* and the like **Performances**.

The performances such as the consecration (of the fire) and the like have been stated. Now on each of these occasions, the point as to who has the privilege is being considered. There **Vasiṣṭha**¹: "When one has enough
10 for consecrating the fire, one should consecrate the fire ; and when one has enough for a Soma sacrifice, he should not remain without performing the Soma sacrifice." 'Has enough' *i. e.* is able. That capacity, moreover, has been pointed out by **Yâjñavalkya**²: "One who has more than three years' supply of food, that twice-born may drink the Soma." He who has a full
15 supply of food sufficient for maintenance including the dependants, or more food, such a one should 'drink the Soma' *i. e.* should offer the Soma sacrifice. So also **Manu**³: "He who may possess (a supply of) food sufficient to maintain for three years or more those (who are) dependant on him, is worthy of drinking the Soma."

20 This has a reference to the *Kâmya* Soma sacrifice ; because the obligation under the Śruti is the *Nitya* to be performed ; and because for a non-performance, a penance and a sin has been ordained. And it has been stated by **Manu**⁴: "There-

PAGE 159* fore, when with little wealth a twice-born drinks Soma, such a one although he has drunk the Soma, does not
25 obtain the fruit thereof." Therefore, the meaning is that with wealth less than as stated above, (even) one who had not performed the Soma sacrifice before, such a one even does not obtain its fruit even as of a *Nitya* performance ; what then of the *Kâmya* ? Therefore never should one who
30 has insufficient wealth perform a *kâmya* Soma sacrifice. With this import **Śaṅkha** also: "One who has food sufficient for three years and more, may drink the Soma diligently ; similarly, a twice-born who has little wealth should perform the *Vaiśvânarî Iṣṭi*." Hence also **Yâjñavalkya**⁵: "One should perform pre-soma sacrifices who has one year's food." Those
35 which occur before the Soma sacrifice are the 'pre-soma sacrifices.' **Manu**⁶ also: "One who has faith, and has his organs under control, may perform

1 Ch. VIII. 9-10. 2 Āchâra, 124. 3 Ch. XI. 7.
4 Ch. XI. 8. 5 Āchâra, 124. 6 Ch. XI. 39-40.

other meritorious acts, but he should not on any account offer sacrifices with small *dakṣhiṇās*. A sacrifice with a small *dakṣhiṇā* destroys the organs, honour, heaven, (long) life, fame, progeny, and cattle; therefore one with little wealth should not offer a (*S'rauta*) sacrifice." In the **Matsya Purāṇa** also : "A twice-born devoid of food burns the nation, so also one who is without the Vedic mantra; one who has not (received) the *dakṣhiṇā* (burns) the sacrificer; therefore, there is no enemy like a sacrifice." 5

The measure of food also has been stated by **Saṅkha** : "One should feed a thousand Brāhmaṇas at the Soma sacrifice, a hundred at an animal sacrifice; at all the Chāturmāsya, a hundred at each parva." As for what has been stated in the **Śruti** : "A *dakṣhiṇā* must be donated at a sacrifice, even though small," that has a reference to the *Nitya*. Hence also **Baudhāyana** : "One whose *nitya* performances have been dropped, and so also the perpetual, such a one having been in a wrong way does not go to heaven; indeed he is a degraded (*patita*). Therefore, with bulls, fruits, or roots, with honey, or even with liquids, one should always perform the *Nitya* acts; one should not avoid the *Nityas*." Thus even for one with insufficient wealth also the privilege of offering the *Nitya* soma sacrifice is established. 10 15

Similarly should be observed in regard to the consecration (of the sacred fire) also. To that effect **Prajāpati** : "One may consecrate the sacred fire when there is wealth and he is competent to perform all kinds of sacrifices; but a twice-born should not consecrate the sacred fire when he is moneyless, out of fear of sin." The meaning is that not out of fear does one who has consecrated the fire become bound to perform the sacrifices, but only when there is wealth; as these are *Kāmya* performances. 'Moneyless' i. e. has small wealth. **Manu**¹ also : "A Brāhmaṇa who, though wealthy does not give as *dakṣhiṇā* for the performance of an *Agnyādheya*, a horse sacred to **Prajāpati**, remains as if he had not consecrated the sacred fire." The import is that when, however, there is no wealth, even without donating a horse, a Brāhmaṇa retains his position as one who has consecrated the fire. Hence also **Āpastamba** : "He, moreover, who is poor and consecrates the sacred fire may, at his pleasure, donate one cow." 20 25 30

In this respect **Viṣṇu** states the rule as to the time : "The very day on which a devout desire overpowers him, on that very day should he consecrate the sacred fires." **Kārṣṇājini** also : "A wise man should do this *Vitāna* performance after having begotten a son; if he has obtained wealth from a good man he may by any means kindle the sacred fires." 35

- The use of the expression 'good man' is with a view to exclude a Śûdra. Hence also **Manu**¹ : "Those who, obtaining wealth from Śûdras, (and with that) offer an Agnihotra, are priests officiating for Śûdras, (and hence) censured among those who recite the Vedas. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Śûdra, the giver (of the wealth) shall always cross over his miseries (in the next world)." By this is prohibited the maintenance of a fire preceded by consecration, and not any kind of perpetual fire. 'Who worship a fire of a Śûdra' is from the expression 'fire for a Śûdra.' **Yama** also : "After having taken up wealth from a Śûdra, one who worships a perpetual fire, such a one becomes a worshipper of fire for a Śûdra, (and) is censured among those who recite the Vedas. Having become an officiator for another, by worshipping a fire for a Śûdra, by degrading oneself, such a one gives² a lift to others." **Chhâgaleya** also : "One who after having obtained wealth from a Śûdra worships a perpetual fire, the donor obtains the fruit of that, while the performer goes to hell."

- In this manner also should be observed in regard to wealth obtained for a sacrifice also, there also a sin having been declared. To that effect also **Yama** : "A Brâhmana knowing the dharma should not accept money for a sacrifice from a Śûdra; for after his death he is born a Chaṇḍâla for having offered oblations to the Deity for the purpose of a Śûdra." **Manu**³ also : "A Vipra shall never ask for wealth for a sacrifice from a Śûdra; for after having begged, when he offers a sacrifice, he is born a Chaṇḍâla after death." **Yâjñavalkya**⁴ also : "One is born a Chaṇḍâla by performing a sacrifice with alms begged from a Śûdra." **Śaṅkha** also : "One should, however, beg wealth from a non-Śûdra, and should donate in entirety whatever was begged." By this it comes evidently to be stated that non-donation of the entirety has been prohibited. Hence also **Manu**⁵ : "He who having begged any property for a sacrifice, does not donate away the whole of it, such a Vipra goes for a hundred years to the species of a vulture (Bhâsa), or of a crow. One who does not utilize the whole of the wealth begged for a sacrifice, that evil-minded man, for having consumed it, is born in the species of a dog-eater."

- When, however, after a sacrifice has been started, the performance is obstructed on account of a beast being unavailable for any reason, then that may be taken from a Śûdra or the like; so says⁶ **He**. "If a sacrifice of

1 Ch. XI, 42, 43

2 प्रस्तावयते i. e. the performance does not enure for his benefit.

3 Ch. XI, 24,

4 Âchâra, 127.

5 Ch. XI, 25.

6 Ch. XI, 36, 37.

a. Brâhmaṇa in particular be obstructed on account of (want of) one requisite part, while the ruling sovereign is religious-minded, for the completion of the sacrifice that article may be taken from a Vaiśya who possesses a large number of cattle, and who has not performed a sacrifice or drunk the Soma ; or he may at his pleasure take two or three (articles) from the house of a Śûdra; for indeed a Śûdra has no connection whatsoever with a sacrifice ; one who has not consecrated the sacred fire and possesses a hundred cows, or one who has not offered a sacrifice and possesses a thousand cows, from the families of these two also one may take without any hesitation."

5

Thus in the *Smṛtichandrikâ* the discussion about One having capacity.

10

Now the Process of offering oblation—Homa Vidhi. (*Smṛtimuktâphalam* 355).

There **Dakṣha** : " At the conclusion of the Sandhyâ performance, an oblation into the fire by oneself has been ordained ; the fruit which exists for an oblation by oneself, that cannot be obtained (when performed) by another."

15

What then is the fruit for an oblation every day ? Anticipating this, the **Same Author** says : " The fruit which has been mentioned for an oblation where the offering is made by oneself, when that is offered by another, half of the fruit is secured."

Now **Śaunaka** states the rule about the performer : "From (the time of) the acceptance of the hand one should perform the household rite oneself, or the wife, the son, a maiden daughter, or a resident student." 'Resident student' *i. e.* a pupil. **Dakṣha** also : "The sacrificing priest (*ṛtvik*), son, the preceptor, brother, sister's son, daughter's husband, by these even whatever oblation has been offered into the fire, that becomes an oblation offered by oneself." 'Daughter's husband' *i. e.* the son-in-law. **Âpastamba** also : " Every day the head of the household should himself offer oblations into the fire, or on a *parva* day a celibate student may offer; such a one indeed is applauded by the Brahman. He may offer oblations of milk into the fire ; by this he becomes well renowned and greatly he comes to have recited the Bavhṛcha Brâhmaṇa." Here **Viṣṇu** states a special rule : " When not offering oblations oneself, one should not officiate at another's sacrifice." In the **Kûrma Purâṇa** also : " The officiating

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priest (*Ṛtvik*), son, or the wife, or the pupil or even the uterine brother, having obtained a special permission may offer oblations according to the rules."

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All this has a reference where an oblation by himself is not possible; for that alone is the best. So also the **Sruti**: "One oblation into the fire by a son is superior to a hundred oblations by others; and superior to a hundred oblations offered by the sons, is one oblation offered by oneself."

As to what has been stated by **Manu**¹: "Neither a maiden, nor a young woman, nor a man of little learning, nor a fool should be the offerer of oblations into the fire, nor one under a suffering, nor one uninitiated. These, indeed, fall into hell by offering oblations into the fire, as well as he for whom that is done; therefore the person offering oblations must be an adept in the **Vaitāna**² rites, and must have completely mastered the Vedas," that has a reference to the 'Srauta fires, as the word **Agnihotra** is used; therefore there is no contradiction with **Śaunaka's** text. The use of the word maiden is indicative of the wife also. Hence also **Gobhila**: "The wife may at her option offer oblations into the household fire at the time of the evening and morning fire-oblations."

In the case of an oblation by the **R̥tvik** &c. also, that should take place in the presence of the master; so has been stated by **Kātyāyana**:—"Without the presence of the husband and wife, however, never should a **R̥tvik** or the like offer the oblations into the fire; in the absence of both even, if an oblation is offered, it becomes a source of danger." Here, by the use of the word 'even' (*api*), it comes to be stated that in the absence of either even for some reason, there would be no sin. Hence also, a privilege as in a journey has been pointed out by **him** also: "After having made over the fire to one's wife, and after appointing a **R̥tvik** likewise, a **Vipra** may go out on a journey for business, but should not remain long for nothing." Here **Yajñapārśva**: "A performance by a daughter or by a daughter-in-law is not objectionable, as also the cleaning of the vessels, or the besmearing, or the worship." 'Performance' *i. e.* offer.

Here **Kātyāyana** states the rule as to the time: "While the sun has not reached the setting mount, within a space of thirty-six³ fingers, should be the manifestation of the fires, and the sight of the morning lights." "Manifestation" *i. e.* display. There the oblation-time even has been

1 Ch. XI 36-37.

2 **Vaitāna** rites, are those performed on the **Vitāna**—the three **Śrauta** fires viz. **Dakṣiṇa**, **Gārhapatya** and **Āhavaniya**, under the **Śrauta** rules.

3 A measure of time equal to twenty-four minutes; a वदिका.

pointed out by him also : “ While the constellations are not seen shining all around in the sky, nor also does it reach redness, so long, moreover, are oblations offered in the evening.” **Marichi** also : “ While the twilight has double rays of the sun and the constellations, that should be known as the oblation time ; for indeed at that time the Earth has fire in the womb.” 5

Âpastamba also : “ This indeed is the ocean, viz. the day and night ; these are its fordable shores, viz. the two twilights ; therefore one should perform the *homa* at the twilights. That becomes equal to a *Śailāviśa Brāhmaṇa*. At the sight of the constellations at the *pradoṣha* time at night, or in the evening.” ‘One should offer oblations’ this (clause), follows everywhere. 10 Where it is possible to stand, that is a ford. At the sight of even one constellation, at the *pradoṣha* period. When all have come up, at night, during that (period) of night lie down the beings. Hence also has it been said : “ The time is transgressed after nine *nâdis*.” These four are the periods for the evening oblations. 15

Similarly the periods for the *homa* in the morning even have been pointed out by the **Same Author**. “ In the early dawn, at the appearance of the dawn, when these are at the juncture, or when it has risen in the morning.” ‘When these are at the juncture’, meaning, half-arisen. So **Manu**¹ also : “After the Sun has risen, as also when he has not risen, or when neither² is the Sun nor the stars, is from all points the time for a sacrifice. Thus is the declaration of the Vedas.” **Vyâsa** states their characteristics : “At night in the sixteenth part, at a time adorned by the planets and constellations, is called *anudita* (when the sun has not risen) ; a wise man may perform the sacrifice. Similarly, at the early morning time when the galaxy of the constellations has vanished, and while yet the Sun is not seen, that however is the (period called the) time of the dawn (*Samayâdhyushita*). When, however, he is seen only in a line merely, while he is encircled by the rays, that should be known as the sunrise (*Udita*) ; at that time one should offer the *homa*.” By this it comes to be 20 stated that commencing with the appearance of a line merely, the third is the time for *homa*. Hence also **Kâtyâyana**. “ While the Sun has not yet gone above the space of a hand, leaving the Earth, up to that time is the performance of *homa* meritorious, and not any other for those who offer a *homa* at the 25 30 35

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1 Ch. II. 15.

2 समयधुषित—When no stars are visible, **Kullāka**, According to **Medhātithi**, the time of the Dawn.

- sunrise." **Āśvalāyana**¹ also: "At the end of the *saṅgava*² in the morning."
 '(Is) the time for *homa*'—thus follows. Here **Pulastya**: "If a rite
 is performed at an improper time, when the proper time is reached, the
 rites should be performed again; that, however, which one performs
 5 when the prescribed time has passed, should be regarded as not done". "At
 a wrong time' *i. e.* when the (proper) time has not arrived, what has been
 done, should be performed again at the proper time. What, however,
 is done when the time has passed, that is regarded as not done by reason
 of its inadmissibility even though performed. When, however, for some
 10 reason or other the principal time is transgressed, then what has been stated
 by **Gobhila** should be observed: "Now if in regard to the household fire,
 either the oblation to be offered or the sacrificer be not available at the
 evening or morning periods of oblation or at the *Darśa* or *Pūrnamāsa*
 sacrifices, what should be done? Until as far as the evening oblation
 15 (time) the morning oblation does not lapse, and until as far as the
 morning oblation (time), the evening oblation; (so also) of the *Amāvāsyā*
 the *Pūrnamāsi* does not cut across; nor the *Pūrnamāsi* by the *Amāvāsyā*."
 Therefore the import is that at a secondary period even, a missed rite
 should be performed. That, moreover, should be done only after the
 20 expiation, as **Āpastamba** has ordained an expiation in case of a trans-
 gression of the principal time. "If in the evening the time for offering
 oblation into the fire be transgressed". **Āśvalāyana**² also: "At the end
 of the *Saṅgava* in the morning; when that is transgressed, one should offer
 oblations into the fire by clarified butter four times".
 25 "This, moreover, has a reference to performances at secondary periods
 and in times of distress; as in regard to the periods for *homa*, **Āpastamba**
 has observed: "At all these periods that which has to be offered into the
 fire, should certainly be considered as offered in a period of distress."
 By **Gobhila** also has it been stated: "If the article to be offered into the
 30 fire or the sacrificer are not found, what should be done?" Intending
 in regard to the secondary period **Kātyāyana** also: "After the lapse of
 the *Pūrnamāsi*, if the article to be offered as oblation or the sacrificer,
 on whichever day may happen to be available, on that day should one
 offer the sacrifice, similarly upon a transgression of the *Amāvāsyā* also."
 35 "Article to be offered" *i. e.* as oblation. 'Sacrificer', such as the (*Rtviḥ*)

1 Śrauta Sūtra First Part III. 12.

2 संगवः—The part of the day three muhūrtas after early dawn, forming the second of the five divisions of the day.

sacrificial priest, the son, and the like. Here also after performing the *Vaiśvânari* (sacrifice) on a journey, the lapsed (rite) should be performed. Vide the *Smṛti* : "To the fire prepared during a journey, one should offer the Puroḍāśa¹ and the *Aṣṭākapāla*² sacrifice. One who offers the *Darśa* and the *Pūrṇamāsa* sacrifices and transgresses *Amāvāsyā* or the *Pūrṇamāsi*, such a one should offer the *Vaiśvânara* sacrifice with twelve potherds for having transgressed the *Amāvāsyā* or the *Pūrṇamāsi*".

This even (is applicable only) while the period for another has not arrived. When, however, that has arrived, then penance only, and not the performance for the lapse. Because, by reason of the obstruction (on account of another obligation) the former obligation has ceased (to have force). It has also been stated by the *Bhāṣhyakāra* : "Thereafter, the *Darśa* or the *Pūrṇamāsa* until another period (for a performance has been reached)". This same rule also (holds) in the case of the evening and morning *homās*. In this manner, upon a lapse of the Animal or the *Āgrayaṇi* (sacrifices) also, after performing the *Vaiśvânari* sacrifice in a journey, then should be the 'performance after a lapse'. These two also having the same defect.

Here *Vaijāvāpa* : "Some offer oblations after the sunrise; others offer before sunrise; others offer oblations at the meals, similarly (are others) those who offer a fortnightly sacrifice. The expression 'offering oblations at the meals' has a reference to a time of distress. Similarly should be observed in regard to the fortnightly sacrifice. To that effect also *Marīchi* : "Where there occurs a bodily disease or where distress is caused by fear, as also upon other difficulties, a fortnightly sacrifice has been ordained". *Āpastamba* also : "In the past were sages known by the name of *Yâyâvaras*. These while in their journey on the road offered the *Agnihotra* sacrifice each half month. Therefore under the *Yâyâvara* rule, one who is dyspeptic or otherwise ill, or is in a journey, or in distress, should perform the *Agnihotra* sacrifice at each half of a month. On the first day in the evening after taking up fourteen each, with one *samid* one oblation once, once sprinkling with the hand, once prayer while standing, in this manner in the morning". In the case of the fortnightly sacrifice, however, if the distress ceases, the performance of the *homa* again does not involve a sin; so says

1 पुरोडाशः—a sacrificial offering prepared of ground rice or barley and offered in *Kapālas*.

2 अष्टाकपाल—a kind of sacrifice; in this, ghee is offered in eight parts; also in this यज्ञ, पुरोडाश is prepared in eight potherds and offered into the fire.

Marichi : "Now, after performing the fortnight homas one has gone out, if one returned suddenly, one should perform the homa again; and thereby such a one will not incur a sin". Similarly the cumulative (*samasyâ*) homa even has been pointed out by him also :

5 "Where one who has kindled the perpetual fire is in a journey for three, five, or seven days, the *homa* may be offered on one day in the evening and in the morning, each separately".

Here **Kâtyâyana** states the rule as to the material (for *homa*) : "Cooked rice prepared, the barley flour etc., rice prepared or not prepared, paddy etc., also not prepared ; thus the articles for the oblation have been stated
10 to be of three varieties by the wise." In **Another Smṛti**

PAGE 163* also : " Oil, curds, milk, soma, gruel, cooked rice, ghee, rice, meat, and water also, are the ten materials (for a sacrifice) without (any special) desire." **Kâtyâyana** also : "Among
15 the objects for being offered as oblation, barley is the principal ; after that are known the paddy grains ; in the absence of paddy or barley, with curds or with milk even ; in the absence of that, with barley gruel one should offer oblations into the fire, or with water." **Śaunaka** also : " One may at his pleasure, (sacrifice) with paddy, barley or sesamums."

20 When, however, the principal article is not available, that stated by **Kâtyâyana** should be observed : " When the thing as stated cannot be obtained, that stated next to it should be taken ; like barley are the wheat, and like the paddy are the rice."

Where, moreover, the articles or other particulars are not mentioned,
25 there also the **Same Author** states clarified butter : " Ghee as the article for offering oblations has been ordained where none is prescribed ; and for the mantra and the divinity, Prajâpati ; this is the established rule."

In this connection **Bṛhaspati** states the measure of the oblations : "Corn measuring a *prasthâ*¹ has been declared to be proper for sixty-four obla-
30 tions ; of the sesamums, half of it, and half of that shall be of the ghee." **Baudhâyana** also : " Of paddy or of barley a hundred oblations have been desired."

The sacrifice, however, shall be according to the rules stated in one's own *Gr̥hya*. That has been stated in the **Gr̥hya Pariśiṣṭa** : "In accordance
35 with the rules stated in one's own *gr̥hya*, one should perform the *homa* in due compliance with the rules." 'In due compliance with the rules' *i. e.* in

1 प्रस्थ—a measure equal to thirty-two *palas*.

obedience to the *S'âstra*. How is that ? Anticipating this, (says) **Śâtâtapa** :
 "With the holy receptacle completely filled in the morning, with the hand
 raised up with *samidhs* longer than two fingers, one should offer obla-
 tions everywhere." **Viṣṇu** also : "When one offers oblations into the fire
 which is not kindled, or is covered with smoke, that sacrificer becomes
 blind in the next world; as we have heard. That man who offers oblations
 into a flameless fire, or which is without charcoal, such a one is born with
 a weak digestion, as or a dyspeptic, and also a pauper. And therefore for
 the proper accomplishment of the performance, one should offer oblations
 into a fire which has been emblazed by numerous dried fuel, which is
 without smoke, and the flame in which is curling up." **Āpastamba** also :
 "The flame which shines up in the fire which has smoothened, that is the
 mouth of the Gods ; therefore one should offer oblations in such a way that
 it may be absorbed in the mouth, in this manner it should be; so it is
 known." 'Smoothened' i. e. denuded of flames. 'The flame which shines
 up' i. e. which blazes when blown up.

One, moreover, who has both the *S'rauta* fire, as well as the *Smârta*
 fire, in regard to the performance, by such a one **Bharadvâja**, states a special
 rule : "After performing the homa in the *Vaitânika* fires, a wise man
 should perform on the *Smârta* fire ; some understand the *Smârta* perfor-
 mance to be first, by reason of the fact that the *Smrtis* have the *Vedas* for
 their origin." **Śâtâtapa** also : "One should with effort perform a *S'rauta*
 rite oneself ; another also may perform a *Smârta* ; yet another, upon an
 inability for a *Smârta*, may perform according to usage." This, moreover,
 should be performed only after knowing, otherwise a sin having been de-
 clared. So also **Āngirâḥ** : "An act done according to one's own opinion,
 absolutely devoid of knowledge, is like a plaything of children ; all that
 is aimless." In the **Chaturviṃśatimata** also : "Profitless is knowledge
 without action, and profitless are the actions of the ignorant ; for not see-
 ing, a blind man was burnt, and even seeing also, a lame."

When, however, through mistake there occurs a lapse in the perfor-
 mance, then what has been stated by **Prajâpati** should be observed : "Of
 those performing, if any act in sacrifices lapses through mistake, that be-
 comes complete by a mere remembrance of **Viṣṇu** ; so is the *S'ruti*." Here

Kûrma Purâṇa : "After having deposited acts in

PAGE 164* **Brahma**, free from attachment, and devoid of
 desire, one performing with a refreshed mind goes to
 his region." 'Depositing in **Brahma**' i. e. consigning to **Brahma**. That

also has been stated by the **Same Author** : "What is given by the **Brahma** is duly rendered back to **Brahma**, and **Brahma** itself is given; this is the highest (mode of) consigning to the **Brahma**, 'Not I the agent; all this **Brahma** itself does,' then this has been declared by sages the truth-seers
 5 as consigning to **Brahma** 'may the divine eternal Lord be pleased by this performance,'; when one performs always with this understanding, this is the higher form of making over to the **Brahma**; or, when one makes a renunciation of the fruits of the acts to the supreme Lord, this they call an unexcellable (variety of)
 10 consigning to the **Brahma**. Therefore one should always follow the rule of action with a refreshed mind, for the satisfaction of the supreme Lord and (then) he goes eternally to his region."

Thus in the **Smr̥tichandrikā** the details of the **Rules for Homa**.

Now the **rules preparatory for a sacrifice—Aupavasathyaniamâh**¹.

- 15 There **Pulastya** : "On all parva occasions, (one should take) one small meal, of sacrificial food devoid of oil, and flesh and not in the evening; there should not be a fast." Here **Āpastamba**² states a special rule : "And complete satisfaction from food; moreover, whatever of which they are fond, they may eat on that day, and should sleep on the ground."
- 20 Here **Hārīta** states those which should be avoided : "Beans, red pulse; honey, meat, another's food, sexual intercourse, one should avoid on the day of a vow." 'Day of a vow', i.e. the day of putting the fuel³ on the sacred fire. **Bharadvāja** also : "On the parva occasions one should avoid a woman, oil, and the eating of flesh." **Sāṅkhyāyana** also : "Quarrel, sale and
 25 purchase, laughter, garrulousness, amusement by song,⁴ dance and music, a purposeless bed, one intending to perform a sacrifice, should avoid (these)." **Jābāli** also : 'Corn grown in the field, *Kulithas*, *Kodravas* likewise one should avoid, falsehood, as also a long talk, sale as well as purchase, as

1 औपवसथ्य—from उपवसथ्य—the day preceding a Soma sacrifice, a day of preparation for this sacrifice; a fast day. See शतपथब्राह्मण ११।१।७.—

तेऽस्य विश्वे देवा गृहानागच्छन्ति तेऽस्य गृहेषूपवसन्ति स उपवसथः". यागपूर्वदिनः

2 Dh. S. II. 1. 1. 6-8. The citation from आपस्तम्ब is from the Chapter laying rules for the couple after marriage. See Sūtra I. पाणिग्रहणादधि गृहमेधिनो व्रतम्।

3 अन्वाधानदिन—अग्निस्थापनस्य पश्चाद्वाधाने—Putting on or depositing fuel on the sacred fire (Apte).

4 तौर्यत्रिकं—The combination of singing, dancing and music. (तौर्यं + त्रिकं)

'तौर्यत्रिकं नृत्यगीतवाद्यं नादयामिदं त्रयम्' Amara I. 7-10,

also cleaning of the teeth, these one should avoid on the day preceding a sacrifice. A twice-born should avoid on a parva occasion the red pulse, salts, acids, grams, *Koradushakas*,¹ pulses, honey, another's food." In the *Grhya Parisishṭa* also: "Vegetables, flesh, red pulses, small grains, *Koradushakas*, pulses, honey, another's food, one should avoid on a fast day."-
Baudhâyana also: "On this day all leguminous corn, one should avoid excepting sesamum."

Thus in the *Smṛtichandrikâ* the Rules preparatory for a sacrifice.

Now the causes for again Consecrating the fire.—*Punarâdhâna Nimittâni*.

There **Kâtyâyana**: "Leaving the fire, if one goes crossing beyond the boundary limit together with his wife, for such a one for the transgression of the sacrifice time, the consecration again is ordained. When the fire is extinguished and two periods for oblations have passed, or on a long journey of both the couple, the *Laukika* fire has been ordained. When one has gone on a journey, and the wife goes to another village, but if she arrives at the oblation time, she is not affected by a sin. Now, if while residing there itself, a transgression of the oblation period occurs, one should consecrate the *Laukika* fire, as has been stated in the *Kâthaka Śruti*: When the sacrificer and the wife also both go out on a journey, and do not return until the oblation, a consecration again of the fire is incurred." **Āpastamba** also: "If while the wife is within another boundary, the Sun sets or rises, consecration again is an expiation for it. Not when there is no sacrificer should the fires be taken beyond the village; if they are taken beyond, the *Laukika* fires should be prepared. Or when up to wherever the village boundaries may be, for transgressing this, they should consecrate again; if they do not consecrate, they should prepare the *Laukika* fire." **Saunaka** also: "For a transgression of two oblation periods, as also for a transgression of *Darśa* and *Pûrṇamâsa*, again should one consecrate the fire; this is the command of *Bhârgava*." "When the fire is being maintained, if there be a break in the oblations for more than four days even, there should be consecration again"; such is the opinion of **Āpastamba**. **Āśvalâyana** also: "While all the fires are extinct and the Sun rises or sets, the fire should be kindled; or the fire should be consecrated again; as also when the fire

1. Same as कोद्रव.

has become extinct when it was kindled." This has a reference to a fire taken away ; so has been expounded by some. **Âpastamba** also : "In the case of one, moreover, when the two are extinct and the Sun sets or rises, consecration again is the expiation for him." 'Two' i. e. the *Gârhapatya* and the *Âhavanîya*. Also : "If in a fortnight's oblation three fortnights are transgressed consecration again is the expiation for him." **Śaunaka** also : "Whether for the gods or for the beings, when a fire has been taken out for an oblation, all these are to be known as *Laukikas*, when the current fire has become extinct." This has a reference where the fire has become extinct through mistake. **Paithinasî** also : "For one whose duties have been interrupted when he was being troubled by the enemies, (the time) is two months ; (as also) on a journey ; beyond that, like one who has not consecrated the fire."

Thus in the **Smṛtichandrikâ** Causes for Consecration again.

Now on the occasion of (treating of) the Agnihotra, something little more also relating to the consecration of fire is being stated. There **Yājñavalkya** : ¹ "Having caused to be cremated with the agnihotra fire his wife of good behaviour, the husband should take (again) according to law a wife and the fire without delay." 'Of good behaviour' i. e. leading a good life. That, moreover, if of the same *Varṇa*. So also **Manu** : ² "A wife who conducts herself in this manner and is of the same *varṇa* who dies before (him), a twice-born man shall cremate her with the agnihotra (fires) and with sacrificial utensils." 'Who conducts himself in this manner' i. e. in the manner stated before. By this, the burning of one not of the same *varṇa* is not absolutely prohibited, but however, only when there is one of the same *varṇa*, otherwise there might be an absence of capacity for her also. To that effect is **Yājñavalkya** : ³ "When there is one of the same *varṇa*, religious acts must not be allowed to be performed by another." When one of the same *varṇa* exists, with another i. e. 'not of the same *varṇa*' religious acts must not be allowed to be performed i. e. the meaning is that with her, the religious acts should not be caused to be performed. By this it comes to be stated that when one of the same *varṇa* does not exist, the one not of the same *varṇa* has the capacity : Hence also **Vasiṣṭha** : ⁴ states a prohibition for the performance of a religious act with a *S'ûdrâ* only : "A wife of the black *varṇa* is only for enjoyment

1 Âchâra 89.

2 Ch. V. 167.

3 Âchâra 88.

4 Ch. XVIII. 18.

not for a religious duty." 'Of the Black *varṇa*' i. e. a *S'ûdrâ*. When, however, there are more than one of the same *varṇa*, then without the eldest, one should not perform religious rites with others, but with the eldest only. So also **Yājñavalkya**¹: "When there are wives of the same *varṇa*, religious duties should not be performed along with any other than the eldest." The meaning is that for religious duties, excepting the eldest, another i. e. the middlemost or the youngest must not be appointed, but, with the eldest only (should be performed).

Nor would it be supposed that 'leaving aside the eldest the other can be a co-worker in a religious act', would be a proper interpretation, since says **Kātyāyana**: "Never should the consecration of fire be made by the twice-born without even one; that should be regarded as not (properly) done, since, all do not begin"² 'Since,' i. e. for the reason, that all wives do not participate in the commencing rite when the fire is being consecrated.

Âpastamba³ also: "For, a wife who assists at the kindling of the fires becomes connected with those religious rites of which that (fire-kindling) forms a part."

Baudhâyana also: "One at a time only should these be associated". Therefore, along with the eldest alone have others the privilege, and not without the eldest. This also when the eldest is without a fault. Hence also **Kātyāyana**: "When the eldest is without any defect, and one holds the sacred fire along with a younger, for such a one occurs always the sin of Brâhmicide on every *parva* day." The import is that when, however, she is tainted by a fault, she may be abandoned, and one may perform religious acts along with another. To that effect also **Dakṣha**: "One is called a *Dharmapatnî* (lawful wife), provided she were faultless; when there is a defect, another may be made, (who is) possessed of good qualities, (and) there would be no sin."

As to what has been stated by **Viṣṇu**: "In sacrifices like the Agni-hotra and the like, one should not take a second (wife) as a companion; otherwise, it would be profitless for him, even with hundreds of *śviṣṭa* sacrifices", that is in regard to a second wife not of the same *varṇa*, or has a reference only to a second where the eldest was faultless, or in regard to one who was taken in marriage when the fires were being maintained; otherwise there would be a contradiction with the aforestated

1 Âchâra, 88

2 अन्वारम्भण—a preliminary rite in connection with the आधान—i. e. kindling of the sacred fires.

3 Dh. S. II. XI. 14.

text ; as also to what has been stated by **Kâtyâyana** : "The first is the *Dharmapatnî*, the second is an amor-feeder ; the fruit of it is visible merely, no invisible (fruit) is produced," that also is in regard to the same subject as the text of **Viṣṇu**.

- 5 Indeed, for one who has kindled and maintained a consecrated fire, a marriage again is certainly prohibited, as says **Āpastamba**¹ : "When a wife is efficient in (the performance of) religious duties and has sons, one should not take another ; but if either be wanting, (then) one may take (another), (but) before the kindling of the fire." No, not so. The meaning of
10 taht is, that as before the kindling of the fire, so thereafter also, when a cause occurs, a marriage again may be made. Here also **Kâtyâyana** : "If one who has a wife (existing) and has kindled the fires, desires to have another wife for some reason or other, where has the sacrifice of such a one been ordained ? In the fire itself shall be the sacrifice, and on no account
15 in the *Laukika* (fire) ; for never indeed the performance of one who has kindled and maintained a sacred fire has been permitted in the *Laukika* fire", this is in regard to where the first had not the capacity and another has been married. The import is, that (if it be) after marriage, the fires should be given² up by the completion of the sacrifice, and with
20 another (wife) one should kindle again.

- Indeed, if one who has been taken in a second marriage has the capacity for *Agnihotra*, then how can the text 'the second should not be taken as companion (for a religious performance)' have reference to it ? True ; it has no reference to it ; we do not say it is in reference to it, but
25 we say that it, moreover, has a reference to one in whose case on account of childlessness or the like cause although a second marriage takes place, there is no loss of capacity. Hence also **Another Smṛti** : "One who is diseased, who has female children, is barren, is arrogant, is past the menstruation period, if (otherwise) faultless even, one may give up bodily, but not for religious performances". 'Bodily', i. e. sexually. Therefore in
30 such a case the kindling of the fire is not to be with the second (wife),

1 Dh. S. II, XI. 12-13. A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like a priest, and in that rite no other woman can take her place. Therefore in the case of a perpetual *Agnihotrin*, he cannot take another as the principal wife after he has once begun his sacrifice. If the wife dies, he must marry again and kindle the fire afresh. See हरदत्त-भद्र द्वारे सतीति वचनान्मुने तस्मिन्प्राप्यैव वाऽन्याधानात्सत्यामपि पुत्रसंपत्तौ धर्मसंपत्त्यर्थं द्वाग्रहणं भवत्येव । --

2 उत्सर्गेष्ट्याऽग्नीवृत्सृज्य.

owing to the absence of the cause of the renunciation of the first. Thus, therefore, it should be understood that, after having cremated along with the Agnihotra the wife who has predeceased, and, if he is without a properly competent wife, after having married again, with that wife one should rekindle the fires. The other, however, should rekindle the fire, merely. 5
As to what has been stated by **Kâtyâyana** : "If, when the second wife is dead, and the foremost of the twice-born, for some reason through affliction, gives up the Agnihotra, such a one should be known as a renouncer of the Veda, he who abandons through infatuation", and **Viṣṇu** also : "When one cremates the second wife with the Vaitânika fires while the first is yet living, that indeed is equal to (the sin of) surâ-drinking", these 10
have a reference to the wife who was not taken up to officiate at the kindling of the fire ; otherwise there would be a contradiction with the authority of the **Śruti** : "They cremate with the fires those who had kindled the sacred fires." 15

Indeed, this **Śruti** can hold also in regard to any one other than the second. (The answer is) No, not so ; it is not proper to restrict the **Śruti** like a **Smṛti**. On the other hand, it is possible for a **Smṛti** to have a reference to another topic, and the restriction of that alone is proper. Where, moreover, there is no possibility of its having 20
a reference to any other topic, its limitation will certainly occur. So has been stated by **Kâtyâyana** : "A wife who was conducting herself religiously and was chaste when dead, should be cremated with the fires ; one, however, who was opposed should not be (thus) crema-

PAGE 167* ted, and, moreover, another wife should be taken." 25
Yājñavalkya¹ also : "Having caused to be cremated with the agnihotra fire his wife of good behaviour". 'Of good behaviour' i. e. leading a good life.

Here the adjustment is as follows : In the case of a *Sarvâdhâna*, when a man who has (only) one wife and that wife dies before (him), there, after 30
abandoning the Agnihotra, and having married again, with that (wife) should the rekindling (of the fires) be made. In the case of an inability for a marriage again, one should rekindle the fires for oneself ; since **Āpastamba** has stated : "Even though one is unable to enter into matrimony, one may kindle the fires for his own sake for (performing) 35
the *Darśa*, *Pūrṇamâsa* and *Āgrayana* ; the remaining performances will not come about." The **Baḥvrycha Brâhmaṇa** also : "Therefore one without a wife also may initiate the agnihotra". Thus, therefore, what is stated by

1 Āchâra 89.

others that 'this text is applicable where the wife is in her menses', that also stands refuted. Or, here the rule stated by **Vishṇu** should be observed: "Even when the wife is dead, one should abandon the Vaidika fire; with a substitute even, one may conclude its performances as long as he is living". The 'Substitute' here, moreover, is the wife made of the *Kuśas*. "Other householders, however, having prepared a wife of the *Kuśas*, worship unwearied the Agnihotra, as long as they lived." Elsewhere also: "Râma, however, having prepared Sitâ out of the *Kuśas* as his glorious wife, offered several sacrifices along with his unswerving brothers".

As to what has been stated by **Satyâshadha** viz.: "There can be no substitute for the right of ownership, for a wife, for a son, for a slave, for time, for fire, for divinity, for a performance, as also for a word" that has a reference to a human wife and the like; since a wife made of the *Kuśas* has been admitted to be a substitute by reason of a text. Therefore, what has been stated by some viz. "A wife made of *Kuśa* &c. being incapable for a performance, cannot be admitted as a substitute"; (or) the text "others, a wife of *Kuśa*" &c., is (merely) laudatory of the Agnihotra and that also stands refuted. Thus, after the kindling of the fire, if the sacrificer dies, his funeral rites should be performed on the three fires. When there is inability for the kindling of the fire even, then the kindling of fire for such a one should be for the funeral only. That also has been stated by **Âpastamba**: "If one who has kindled the sacred fire, or one who has abandoned it, or one who has maintained it as a widower, or one whose fires have been interrupted, happen to die—they do not cremate him with any other fire than the three (S'rauta) fires; with the sacred thread placed on the right shoulder hanging towards the left, having lifted up the fire-receptacles and sprinkled² them, and having placed the dead body in the sacrificer's place, placing the two *Aranis*³ in the receptacle for the *Gârhapatya* fire, begin to churn, (repeating): 'Those fires of his to whom he was offering oblations, being desirous of flesh, were thinking of it, let them regard the sacrificer as the flesh, and being pleased with this oblation may these carry the deceased to heaven', thus repeating silently and having filled the ladle with twelve oblations, and offering the oblations silently performs the rite with the mantra 'When one dies, the near ones etc.'" Here also, if the sacrificer dies before, his funeral rites shall be upon the three fires; and if, however, the wife (dies), the fire for⁴ the dead alone shall be kindled. When all the fires are kindled and the eldest wife dies of one who has several wives, having abandoned

1 प्रेताधानम्. 2 अवौक्ष्य—see note on pages 178 and 251 3 अरणी—the pair of woods used to kindle fire. 4 प्रेताग्नि.

the three fires, there should be rekindling of the fires along with the second. Upon her death again, there also, after giving up the Agnihotra, if there be no other wife, then after having married again, the kindling of the fire etc. should be made along with her. When, however, there is inability for marriage, the kindling of the fire etc. should be done for the self as before. Here also if the sacrificer dies first, his funeral rites shall be on the fires, while of the wives, the kindling shall be only for the dead.

In the case of an *Ardhâdhâna*,¹ however, if a man having an only wife dies first, his funeral rites shall be on the three fires, while that of his wife, shall be upon the *Aupâsana* fire ; vide the text of **Âpastamba** : " Of these two, whoever dies first, whether the sacrificer or the wife, of such a one the funeral rite shall be performed with the Agnihotra (fire), and of the one who (dies) afterwards with the *Aupâsana* ".

Here also if the wife dies before, there, after abandoning the *Agnihotra* and the *Aupâsana* also, and having married again, with her the fire be kindled, as in the passages commencing with " Now he makes her observe a fast, in the front of the *Sabhya* and the *Âvasathya*, or by the *Aupâsana* also," a resort to the *Aupâsana* also has been declared by **Âpastamba**. Again upon their death, there also, this rule itself (shall apply). If there be incapacity for taking over a wife again, the consecrating of the fire etc. shall be for oneself. There also,, if there be incapacity of the wife, the funeral rites shall be with the three fires only, while of the sacrificer, with the *Aupâsana*, as no other fire exists, and also vide the **Smṛti** : "(He) who (dies) after, of such a one, with the *Aupâsana*."

Indeed, here even on the alternative of an *Ardhâdhâna* also, under the text " Of these, one who (dies) first.", why should not the funeral rite of the wife be in the three fires only, and the kindling of the fire etc. by the sacrificer upon the *Aupâsana* only ? Not so, for, under the text of the **Kâthaka Śruti** viz. : " These are consecrated as funeral fires upon the wife's death," these have been stated as having the same significance as exequial rites. Therefore the first course stated is alone better. In the case of the *Ardhâdhâna* alone, of one who has many wives, if he dies before, then his funeral rites shall be in the three fires, while of the wives, in the portions of the *Aupâsana* fires of each one separately. That has been

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stated in the **Kalpa Bhâṣhya** : " By the *Aupâsana* fires of each, or the portions of each, shall be the fast".

Here also, upon the death of the wife before him, after having abandoned

1 See note on अर्धाधान, सर्वाधान further on.

the *Agnihotra* and the *Aupâsana* also, with the second (wife) again shall be the consecration of the fire.

- When, however, the husband and the wife die simultaneously, then their funeral rite shall also be joint. That has been stated by **Âpastamba** :
- 5 "When they die simultaneously, the funeral rites shall also be joint; the mantras are modulated as indicative of the dual number." Of one, however, who had not consecrated the fire, the funeral rites shall be by the *Aupâsana* fire. That even has been stated by **him** also: "With the *Aupâsana* fire they cremate one who had not consecrated the fire, with
- 10 the *Nirmantha* the wife, and with the *Uttapana* the others": 'Others'. *i. e.* the celibate students and the like.

- In regard to the death of a sacrificer who had consecrated the fire for himself, the **Same Author** has stated: "If a sacrificer, who had consecrated the fires on the *aranis* for himself, were to die, then after having contemplated the fire receptacles as before, and having placed the dead body in
- 15 the sacrificer's place, and after having in the receptacle of the *Gârhpatya* fire, consecrated the *Laukika* fire, taking up the right hand of the corpse, his son, brother, or any other near relative, reciting "O *Jâtaveda*, come down and lead this (one) to the heavenly region knowing him; give us (long) life, progeny, and wealth; and accept this funeral oblation for him"
- 20 thus he brings down the *Laukika* fire, or should churn from the two *aranis*, if it duly appears; upon its receding, one should recite the mantra, 'O, touch the corpse' etc. The removal etc. the same.

Thus in the **Smṛtichandrikâ** the **Homakâṇḍa**.

- 25 Now, **Looking into the Mirror &c. Âdarśâvekṣhaṇâdi**.

- There **Dakṣha**: "Thereafter having performed the divine worship, one should see the elders and the auspicious". 'Seeing the auspicious' *i. e.* looking into a mirror etc. In the **Purâṇa** also: "The yellow pigment, sandal, gold, the tabor, mirror, jewel, an elder, the fire and the Sun also, a
- 30 wise man should always see in the morning." **Nârada**¹ also: "In this world the auspicious are (these) eight—viz. a Brâhmaṇa, a cow, the fire, gold, clarified butter, the Sun, water and the king likewise the eighth. One who constantly sees these, bows to them and worships them, and goes round them rightwise, of such a one, the life does not become diminished." **Manu**
- 35 also: "One who has kept the sacred fire, a tawny cow, one who has performed a *satra*, the king, a mendicant, the great ocean, these at the mere

1 Not found in the published editions.

sight purify ; therefore, one should see (them) always." **Kâtyâyana** also :
 "One learned in the Vedas, a woman whose husband is living, the fire, a
 cow, also one who has maintained the sacred fire, he who sees these after
 rising in the morning, such a one is released from adversities. A confirmed
 sinner, an inauspicious woman, one of the lowest caste, the Nagna, one
 with his nose cut off ; one who sees these upon getting up in the morning,
 that is a sign for a quarrel." In the **Vâmana Purâṇa** also : "After offering
 oblations and touching the auspicious, then it is advisable to go out. The
dûrvâ grass, clarified butter, curds, a water jar, a cow with a calf, a bull,
 gold, earth, cowdung, the *svastika*, whole grains, oil, honey, and the
 Brâhmaṇa maidens also, white flowers, likewise the *S'amî* also, the fire,
 sandal, the Sun's orb, the pipal tree, one should touch (these), and then
 should one perform one's own duty." In the **Brahma Purâṇa** also : "One
 should look oneself in the ghee if one desires to live long." **Bharadvâja**
 also : "After scratching a cow on the rear, making a bow to the *Aśvattha*
 tree, and after having approached all the elders and the vipras also, one
 should offer humble greetings."

Thus in the **Smṛtichandrikâ**, Looking into the mirror etc.

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Now the study of the Vedas—Vedâbhyâsaḥ.

There **Dakṣha** : "In the second period likewise, the study of the
 Vedas has been ordained ; learning the Veda first, (then) contemplation,
 study, and repetition. Imparting it to the pupils also ; thus the study of
 the Vedas is of five kinds ; that has been declared to be the period for
 gathering the sacrificial sticks, flowers, kuśaḥ" *i. e.* of a day divided into
 eight parts, during the second portion. In the **Kûrma Purâṇa** : "Thereafter,
 the twice-born should make the study of the Vedas with effort according
 to his capacity ; one should recite, teach the pupils, make them hold and
 contemplate it ; the foremost of the twice-born should also look up the
 S'âstras, such as the Dharma works and the like." **Manu**¹ also : "One
 should daily go over the S'âstras which quickly add to the development of
 the intellect, and prosperity, are according to Dharma, and are beneficial
 also ; and likewise the Nigamas relating to the Vedas." Whatever has to
 be said here, has all been stated in the Saṃskâra Kāṇḍa itself.

Thus in the **Smṛtichandrikâ**, the Study of the Vedas.

1 Ch. IV. 19.

Now the **Acquisition of wealth—Dhanârjanam.**

There **Dakṣha** : "Similarly, in the third period, procuring the means for the maintenance of the dependants." Of a day divided into eight parts, during the third interval. In the **Chaturviṃśati** also : "A wise
 5 man should wish for wealth for fulfilling the demands of the dependant class."

The dependent group also has been pointed out by **Dakṣha** : "The mother, the father, the preceptor, the wife, children, a poor man resorting for shelter, a guest who has arrived, and the fire, this has been declared
 10 as the dependent group." This also should be done according to the means. So also **Manu**¹ : "For securing the means of bare subsistence, one may accumulate wealth acquired by irreproachable methods and his own occupations, without causing fatigue to the body." 'Subsistence,' *i. e.* maintenance for a livelihood ; 'by those occupations', *i. e.* those which are
 15 recognised as means of his livelihood ; by these, this is the meaning. These even have been pointed out by **Himself** also² : "Teaching, studying, sacrificing for himself, sacrificing for others, making gifts, and receiving them, are the six acts for the first-born." 'First-born' *i. e.* the Brâhmana. Here, three are for livelihood, and three are intended as religious duties. As says the
 20 **Same Author**³ : "But among the six acts (ordained) for him, three acts are his means of subsistence, viz., sacrificing for others, teaching, and accepting gifts from pure⁴ men." By this text, it comes to be stated that the three acts, viz. studying and the remaining (two) alone are necessarily to be performed, and not sacrificing for others etc. Moreover, it has been
 25 stated by **Gautama**⁵ : "(The lawful occupations) for the twice-born are the study of the Vedas, offering sacrifices, and making donations. For a Brâhmana are in addition teaching, sacrificing for others, and accepting donations. The former are obligatory". The use of the word Brâhmana is with a view to exclude Kṣatriyas and others. Hence also **Manu**⁶ :
 30 "(Passing) from the Brâhmana to the Kṣatriya, three acts (incumbent on the former) are forbidden, viz., teaching, sacrificing for others, and the
 02 third, the acceptance of a donation ; for the Vaiśya also are these similarly forbidden ; that is a settled rule." Thus, moreover, what has been said by **Manu**⁷ : "From one who is not a Brâhmana, taking instructions in Veda
 35 has been ordained in times of distress," that has a reference to the teaching of the Vedas not for a livelihood ; otherwise, there would be a contradiction with the aforestated texts.

1 Ch. IV. 3. 2 Ch. X. 75. 3 Ch. X. 76. 4 विशुद्धात्-विशुद्धः अणपकर्मा-मेधानिविः

5 Ch. X. 1-3. 6 Ch. X. 77. 7 Ch. II. 241.

Which then are (intended as) the means of livelihood for these two? Anticipating this says **Manu**¹: "Carrying arms and missiles for a Kṣatriya, and trade, (rearing of) cattle, and agriculture for the Vaiśyas, are for (their) subsistence; but their duties are charitable donation, study of the Vedas, and performance of sacrifices." 5
 'Carrying arms and missiles,' by means of protecting the subjects, as a means of subsistence; by the word *vanik* is indicated his profession *i. e.* trade; and by the word *paśu* 'cattle', their tending. Hence also **Yājñavalkya**²:

PAGE 170* "The chief duty of a Kṣatriya is the protection of the subjects; money-lending, agriculture, 10
 trade, and tending of cattle for the Vaiśya are ordained": 'Chief' *i. e.* principal, since both as a duty, and as a means of subsistence also "the highest duty for a Kṣatriya is the proper protection of the subjects" has been stated by **Manu**.³ 'Money-lending,' *i. e.* investment of wealth for the sake of increment; sale and purchase with a view to profit is 'trade'; 'tending the cattle' *i. e.* guarding the cattle. In this respect **Saṅkha** and **Likhita** state a special rule: "One should guard the 15
 cows; when these have not drunk (water), one should not drink, nor while they are standing, should one sit, nor should one himself make them rise; one should strike them (if at all), gently, with a green *palāśa* twig having 20
 leaves on (it); never should one cause them to get down into shallow water which is not holy, and is uneven; one should carefully do service to the young, the old, those which are oppressed by disease or are fatigued, and according to capacity should ward off (evil) from the cows. This is the duty by the cows; otherwise destruction." Here **Manu**⁴ states other vocations: 25
 "There are seven lawful modes of acquiring property, viz., inheritance, finding, or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men." 'Inheritance' *i. e.* wealth received under a succession; 'finding' *i. e.* of treasure-trove. "If a Brāhmaṇa finds a treasure-trove, he should take the 30
 whole; a Kṣatriya should give a quarter share to the king, a fourth part to the Brāhmaṇas, and should take a half himself; a Vaiśya after giving a fourth part to the king, and after taking a fourth for himself, should give the half to the Brāhmaṇas; and a Sūdra should divide the found wealth into twelve parts, and after having given five parts to the Brāhmaṇas, and 35
 five parts to the king, himself should take two parts," thus **Viṣṇu** having stated in his Smṛti. 'Purchase' is well-known. These three are

1 Ch. X. 79. 2 Âchâra 119. 3 Ch. VII. 144. 4 Ch. X. 115.

lawful for (the members of) all the four Varnas even. 'Conquest,' *i. e.* by a fight, for the Kṣatriya only. 'Lending at interest,' *i. e.* money transactions as a means of subsistence. 'Performance of work,' *i. e.* agriculture and trade; these two for the Vaiśya only. 'Acceptance of a gift from the virtuous' for the Brāhmaṇa only. **Manu**¹: "One may subsist by truth (*ṛta*), and (*amṛta*) nectar, or by *mṛta* or *pramṛta*; or even by *satyânṛta*, but never by a *śvavṛtti* (dog's mode of life). *Rta* should be understood to be gleaning of corn, *amṛta* is that which is given unasked; *mṛta*, however, is begged alms, and *pramṛta* has been declared to be agriculture. *Satyânṛta*, moreover, is trade; by that even, one may subsist. Service is called *śvavṛtti*; therefore one should avoid that." *Uñchha* 'gleaning' is the taking up fallen grain left over, and *śilam* is taking up of a food-stock fallen from the paddy or crop or the like, and abandoned. **Yājñavalkya**² also: "One having a *Kuśūla* or *Kumbhī* grain; or for three days, or not even for the morrow, or one who indeed lives by gleaning the ears of corn; of these, the one (enumerated) later is superior to the former." *Kuśūla* is a measure; one who has accumulated grain of that measure is a *Kuśūladhānya*—one having *Kuśūla* grain; one may indeed be such a one. One who has collected grain measuring *Kumbhī* is a *Kumbhīdhānya*, one having *Kumbhī* grain, or even that. "One may be a *Kuśūladhānyaka* or a *Kumbhīdhānyaka* also" as thus stated by **Manu**.³ One who has stored grain sufficient for three days, is a 'three days' storer.' One who has no thought of the morrow, is *asvastana* *i. e.* one who washes for the immediate moment; or one may be such a one.

Of these, *i. e.* one who does not care even for the morrow, the means of subsistence have been stated by **Manu**⁴: "Of these, one follows six⁵ occupations, another carries on with three, one by two, but the fourth by *Brahmasatra*". The meaning of this: One *i. e.* the *Kuśūladhānya* follows the six avocations, such as, offering sacrifice, performing sacrifice (for another) &c. Another, the second, with three *i. e.* sacrificing for others, teaching the Vedas and accepting donations, carries on his subsistence. One, the third, with two *i. e.* other than the acceptance of donations the other two; while the fourth, with *Brahmasatra* *i. e.* teaching the Vedas. Moreover, these *i. e.* the *Kuśūladhānya* &c. are for the

1 Ch. IV. 4-6. 2 Âchâra 128. 3 Ch. IV. 7. 4 Ch. IV. 9.

5 षट्कर्मैकः—This has been differently interpreted by different commentators. According to Medhâtithi. The six कर्म are उच्छृशिलायाचितयाचितलाभकृषिवाणिज्याध्यापनप्रतिग्रहाः । According to Kullûka the five in verse 4 viz. ऋत, अदुन, द्युत, अद्युन and सत्यादुन, and money-lending कृषि, implied in चैव in verse 6.

Brâhmana only; for the others, acceptance of a donation &c. being impossible. But the gleaning of the corn are common to the three varṇas. To that effect also **Âpastamba**:¹ "The lawful occupations for a Brâhmana are studying and teaching the Vedas, sacrificing himself and for others, making and accepting donations, inheritance, and gleaning corn in the fields; and (by taking) other things which have not been appropriated (by any body). (The lawful occupations) of a Kṣatriya are the same with the exception of teaching, officiating at a sacrifice, and accepting donations, governing and fighting &c. being in addition; the same as for a Kṣatriya are for a Vaiśya, with the exception of governing and fighting, agriculture; tending of cattle and trade must be added." **Parâsara**² however, by regard to a particular age, states a resort to agriculture for all the four, viz: "Hereafter I shall state the duties and conduct for a householder in the Kali Yuga, according to the text of Parâsara, O King. A Brâhmana endowed with (the capacity for) the six acts, may resort to agricultural undertakings in the field tilled by himself and with corns earned by himself, he should offer the five (daily) sacrifices and should also cause sacrificial vows to be performed. A Kṣatriya also should do the ploughing, and should worship the twice-born and the Gods also. A Vaiśya and a Śûdra likewise should do the ploughing and trade also; for all the four Varnas also this is the ancient rule."

In this connection **Hârîta** states a special rule: "Not on *parva* occasions, or at a juncture period should one cause to be driven or led. A plough to which eight bulls are yoked is according to law; of six bulls, is for those who are (working) for a livelihood; of four bulls, for the wicked, and of two bulls for the Brâhmicides. Of the young ones neither labour nor carriage is permitted, as also for the old and for the extremely weak, according to the opinion of Prajâpati." **Parâsara**³ also: "One should not yoke a bull which is hungry, thirsty, or exhausted; a Brâhmana should not use a bull as a carriage bull which is wanting in a limb, is diseased, or is impotent. He may cause it to carry for the half of a day, and afterwards should administer a wash." The wash here is of the bulls. Hence also **Hârîta**: "After causing a wash to the bull and having decorated, one should offer meals to the Brâhmanas." Here the **Kûrma Purâṇa**: "After having realized the profits, one should offer worship to the manes gods, and the Brâhmanas also; when contented, these cause the sin of it

1 Dh. S. II. 10-4-7. 2 I. II. 1, 2, 6, 13, 15. 3 I. II. 3-4.

to be appeased; no doubt. To the gods as well as to the manes one should offer a twentieth part, and a thirtieth part to the Brâhmanas ; (and then) one does not incur sin for doing agriculture". **Brhaspati** also : "To the King, however, one should give six parts, and the twentieth to the Deities ;
 5 thirtieth part, however, to the Vipras ; (and thus) one doing agriculture does not incur sin." **Hârîta** also : "This post has been placed in the midst of the sacrificers by the agriculturists ; therefore one should give here without hesitation the *dakṣhiṇâ* for the grain. For having dug up the land, cut the plants, and after killing insects and ants, the agriculturists become
 10 purified by the sacrifice at the threshing-floor ; no doubt here". Hence also, for not doing it, a fault has been pointed out by **Parâśara**¹ : "One who has reached the basis of the heap (of the corn) and does not give to the twice-born, such a one is a thief, he is the greatest sinner, and one should point him out as a Brâhmicide". In the **Purâṇa** Śaṅkara also: "O goddess,
 15 the cultivator who without donating, causes the grain to be stored, of such a one overpowered by greed, I state the sin O goddess ! For a thousand years of the gods, such evil-souled agriculturist becomes a tree on a dry land devoid of flowers and fruits. At the end of that (period), having by chance become a human being in course of time, he is
 20 born a pauper, oppressed with disease, a fool, and devoid of (good) family."

In the **Kûrma Purâṇa**, however, by a reference to the different (kinds of) householders, an adjustment as to the subsistence has been pointed out : "Of two varieties, however, should a householder be known, *Sâdhaka* and
 25 *Asâdhaka* ; teaching, sacrificing for another, and acceptance and donation are stated to be of the former : or the *Sâdhaka* householder again may gather up the *S'îla* and *Uñchha*. One who is called the *Asâdhaka* in connection with a householder's order, for such a one two modes of subsistence viz. the *S'îla* and *Uñchha* have been stated by the great sages ;
 30 or he may subsist on *Amṛta*, or on *Mṛta* ; that which was not begged for is *Amṛta*, while what was begged is *Mṛta*".

The modes of subsistence for the Śûdras, however, have been pointed out by **Uśanas** : "For a Śûdra, the service of the twice-born, or even all kinds of works of art, sale of all the marketables, has been declared to be the
 35 acts for Śûdra." 'Works of art' *i. e.* picture works. 'Service of the twice-born', *i. e.* by way of a religious duty : as **Manu**² has stated : "The service of the Brâhmanas alone is declared (to be) an excellent occupa-

1 I. II. 11.

2 Ch. X. 123.

tion for a Śūdra." 'Excellent' *i.e.* the highest, as the cause of it is religious motive. 'All works of art'—this has a reference

PAGE 172* to distress, as says **Yājñavalkya**¹: "For a Śūdra, service of the twice-born; unable to live by that, he may become a trader; or he may live by various arts, working for the benefit of the twice-born." The meaning is that those arts by which the twice-born are served. To that effect moreover, **Manu**²: "Those acts by which the twice-born are served, those mechanical occupations and various practical arts." These, moreover, have been pointed out by **Devala**: "The duty of a Śūdra: service of the twice-born, avoidance of sin, maintenance of the wife &c., husbandry, tending the cattle, carrying loads, dealing in marketables and unmarketables, picture works, dancing, singing, playing on the flute, *Vinā*, tabor, and drum." To him, moreover, remnants after the meals should be given. So says **Manu**³: "The remnants of food should be given as also worn out clothes; and the refuse of grain and old household articles." 'Refuse', *i.e.* not well developed; 'household articles', such as shoes and the like.

Thus in **Smṛtichandrikā**, the Acquisition of wealth.

Now the Discussion about the capacity for accepting donations—**Pratigrahâdhikâranirûpaṇam**.

It has been stated that a Brâhmana has generally the right for the acceptance of a donation and the like. Now the capacity is being discussed with particularisation. There **Yājñavalkya**⁴: "One may ask for wealth from a king, an apprentice, a sacrificer, when oppressed with hunger." The meaning is that when one is oppressed *i.e.* afflicted by hunger, he becomes entitled for acceptance of donations from kings. **Manu**⁵ also: "A *snâtaka* who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, or even of a pupil, but not of others; this is the established rule." This, moreover, is intended as a prohibition for acceptance of wealth from any other, when possible, and not as an absolute prohibition, as the **Same Author**⁶ has stated that "A Brâhmana who has fallen in distress may accept donations from anybody". Hence also **Nârada**⁷ even holding that an acceptance from a King &c. alone is proper and so says: "An acceptance of a gift from kings is preferable; from all excepting Brâhmanas. A Brâhmana as well as a king both of these being under a vow, there is no difference whatsoever

1 Âchâra 120. 2 Ch. X. 100. 3 Ch. X. 125. 4 Âchâra 130. 5 Ch. IV. 33. 6 Ch. X. 102. 7 Ch. XVIII. 41, 42, 45, 46.

- between these two by reason of their protecting the subjects and religion &c. When pure and of impure waters also fall together in the ocean they acquire equality ; like that, is the accrual of wealth to the kings. When placed in the fire, then alone does gold attain purity ; in the same way all accessions of wealth in the king attain purity." The import is, that therefore when there is no wealth, one may desire wealth from the king and the like others. Hence also **Manu**¹ : "A snâtaka when he is able, shall never waste himself with hunger ; nor should he wear tattered and dirty clothes when he has property." Also it comes to be stated that when there is no hunger, one should not accept donations &c. "When there is wealth, a twice-born who still has a liking for acceptance and donations, such a one by going to the *Raurava* hell stews there also". **Yama** : "That mortal, however, who is given to begging, such a one is not fit for heaven ; he causes affliction to the created beings ; as (is) a thief, so is such a one. Those, however, who are addicted to acceptances, but on no occasion for donation of a charitable gift, for these, says *Vaivasvata*, never is accession to the higher region." **Śâtâtapa** also : "As many letters of the Veda one utilises for (securing) money, so many foeticides and the sin of selling Veda does, indeed, he incur." The sale of Vedic letters for the sake of money is 'sale of the Veda'. One who has (incurred) it, is one selling Veda. The meaning is, that such a one incurs the sin of foeticide. 'Sale of Veda' has been pointed out by **Chhâgala** : "Publication, utterance, acceptance preceded by interrogation ; sacrificing for others, teaching the Veda, and discussion, (thus) of six varieties is the sale of Veda. Thus, even for a donation after an interrogation, a sin should be regarded (as having been committed). So says **Śâtâtapa**² : "Preceded by an interrogation, one who makes a donation, such a one goes to hell first, while the *Brâhmaṇa* thereafter."

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- Indeed if the prohibition for the acceptance of a donation is for the wealthy only, then for one (who is) moneyless there would be an absence of the afore-stated sin ; true ; but even there, there is a special rule stated by **Vyâsa** : "One should not be addicted to the acceptance of charitable donations, but one may do it for subsistence ; a *Brâhmaṇa* taking more than what is necessary for subsistence, goes to the downmost path. One should cultivate a contraction of subsistence, one should not desire for an accumulation of wealth ; for, one who is set upon the acquisition of wealth, is deprived of his

1 Oh. IV. 34.

2 पश्चपुर्वः प्रतिग्रहः - अविज्ञातप्रवचनं पश्च इत्यभिधीयते ।

Brâhmanhood itself." 'Subsistence' *i.e.* maintenance. **Manu**¹: "He who desires happiness must strive after a perfectly contented disposition, and control himself ; for, happiness has contentment for its basis, the root of unhappiness is the opposite." 'Control himself,' *i.e.* one who has restrained his organs. **Vyâsa** also : " Being contented, who will not be able to subsist 5
on fruits and roots ? Everyone, however, plunges in difficulties by the lustfulness of the organs. When a pauper, one desires wealth, then kingdom, then Indra's power, then an imperishable position ; there is no end ; therefore one should give up greed." The import is that therefore accumulation of religious merit alone is necessary, and not cumulation of 10
wealth. So also **Manu**²: " For, in the world hereafter, neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions ; spiritual merit alone remains (with him). Single is each being born ; single it dies ; single he enjoys (the reward of its) virtue, single alone (it suffers the punishment of its) sin. Leaving the dead body on the ground like a log 15
of wood, or a clod of earth, the relatives depart with averted faces ; but spiritual merit (alone) follows (the soul). One should, therefore, always slowly accumulate spiritual merit as (what may be) his companion." Thus, moreover, it has been established that when there is no wealth, one may accept wealth from the king etc. just sufficient for one's subsistence, and 20
not otherwise.

As to what has been stated by **Yama** : " For those foolish Brâhmanas who have been burnt by the king's sins, there exists no rebirth, just like as for boiled seeds," ; as also by **Hârîta** : " A king indeed perpetrates ten thousands of murders during the day ; these same does an acceptance of a 25
gift from him perpetrate by the night" ; as also in **Chaturvîṃśati** : " Terrible is the acceptance of a gift from the king, sweet in taste (but) is like poison ; better to consume a son's flesh, but never the acceptance of a king's donation" ; that has a reference to the acceptance of a donation from a king who acts contrary to (the dictates of) *S'âstra*. 30

Hence also **Manu**³ : " He who accepts donations from an avaricious king who acts contrary to *S'âstra*, will go in succession to the following twenty-one hells : Tâmisra, Andhatâmisra, Mahâraurava, Raurava, the Kâlasûtra hell, and the Mahânaraka also ; Sandîpana, Mahâvîchi, Tâpana, Sampratâpana, Saighâta, and the Sakâkola, Kuḍmala, Pûtimṛtika ; 35
Lohaśaṅku, Rjîsha, Panthin, Śâlmakânana, Asipatravana also, and Lohadâraka too ; knowing this, the learned Brâhmanas who know the Vedas, do

1 Ch. IV. 12.

2 Ch. IV. 239-242.

3 Ch. IV. 87-91.

not accept donations from the king, as they wish for a bliss after death."

Yājñavalkya¹ also : "Never should one accept a donation from a king who is covetous and who acts in transgression of the *S'āstra*. As regards receiving donations, the butcher, the wheelman, the flagman, the prostitute, the king ; blemished ten times are these, each following, than each one preceding in the order (stated)." 'A butcher' *i.e.* one who kills ; 'wheelman,' *i.e.* the oil-man ; 'flagman,' *i.e.* a vintner. **Yama** also : "Of a king procreated by a non-rājanya, and acting in a wayward manner, terrible is the acceptance of a donation from such a one; sweet in taste, but is like poison ; similarly are the royal queen, the king's minister, and religious preceptor, linked with half (their) sin ; all these follow the rule of the king." 'Procreated by a non-rājanya' *i.e.* born of a non-kṣatriya.

Similarly, **Hārīta** also declares a sin for officiating at a sacrifice for the degraded : "By sacrificing for a *patita*, by sacrificing for one intermixed with a *patita*, one is reduced to a mixed (caste) ; by sacrificing for the mixed, one gets mixed with the intermixed ; by sacrificing for a *S'ūdra*, one falls from the caste." **Devala** also : "By officiating at a sacrifice, by forming matrimonial connection, or studying the Vedas, or taking meals together with a *patita*, one immediately falls ; and no doubt."

Uśanā states a special rule for the purification for an acceptance of a donation from a *patita* : "Having taken money from a *patita*, if a Brāhmaṇa eats, (then) after having thrown it off, the twice-born should perform the *Atikṛehhra*² penance." In this manner should also be observed also in the case of officiating for a *Sūdra*. So also **Sumantu** : "One officiating at a sacrifice for a *Sūdra* becomes purified by abandoning all wealth." **Hārīta** states a special rule in regard to the abandonment : "One officiating at a sacrifice by a *Sūdra* should throw up the censured wealth in a *Nāga* tank, and after approaching the Brāhmaṇas with (the request) 'may your honours save me, I wish to be one in common with you', thus he should address (them)." '*Nāga tank*'³ *i.e.* an undisturbable tank. Here **Manu**⁴ : "Brought as freely offered, not being induced by a promise beforehand, alms begged may be accepted even from a sinful man. The Lord of created beings regards as acceptable even from an evil doer." Brought, *i.e.* carried over to the place of distribution, taken up as intended to be doled out and so decided upon; 'not being induced by a promise beforehand,' 'I shall give you' thus not declared before, Prajāpati regards as acceptable. This is the meaning.

1 *Āchāra* 140-141. 2 अतिकृच्छ्र-see *Yājñ.* III. 320. 3 *Engl. Tr. Coll.* II. p. 2000. 4 *Ch.* IV. 248.

meaning. So also **Āpastamba** : "Alms freely offered and brought which were not induced by a promise beforehand, the lord of created beings regarded as fit to be appropriated even (if they came) from a sinful man."

The use of the word 'alms' is intended as inclusive by extension of others, such as a bed etc. Hence also **Manu**¹ : "A bag, a house, kuśas, perfumes, water, flower, jewel, curds, grain, fish, milk, meat, and vegetables also, one should not reject." **Yājñavalkya**² also : "The kuśa grass, vegetables, milk, fish, perfumes, flowers, curds, land, meat, bed, seat, barley should not be refused, nor the water also." **Gautama**³ also : "Fire-wood, water, fruits, roots, (promise of) safety from fear of the road, bed, seat and shelter offered unsolicited, barley gruel, milk, sour milk, barley, fish, millet, garland, meat, and vegetables must not be refused (even if the offer comes) from any one." *S'afaryah*, 'fish,' i. e. small fish ; 'Must not be refused' i. e. must not be rejected. There, **Bharadvāja** states the reason : "For the acceptance of a donation which has come unasked, there is no sin ; the gods regard it as Amṛta, and therefore, one should never refuse it." For a refusal also **Manu**⁴ declares a sin : "The manes of such a one do not eat (food) for ten years and five, nor does the fire carry the oblations offered by him who treats it with disdain." In this connection is a special rule stated by **Yama** : "To the species of demons does he go, who treats it with disdain." 5 10 15 20

This also, by reason of its being stated in regard to the absence of distress should be understood to be in cases excepting the patita and the like. Hence also **Yājñavalkya**⁵ : "Without soliciting, what has been brought should be accepted even when offered by an evil-doer, excepting from an unchaste woman, an eunuch, an outcaste, as also from an enemy". One who diverts from one family into another family is a wanton woman. **Yama** also : "From a surgeon, a huntsman, a prostitute, a rogue, an eunuch, a butcher, as also from an unchaste woman, one should absolutely avoid what is offered." 'A huntsman', a hunter ; 'a rogue', i. e. superclever ; 'a butcher', i. e. one who kills. **Hārīta** also : "From the surgeon, the ungrateful, as also the usurer, the eunuch, as from an unchaste woman, even if offered, one should avoid." 25 30

Vasiṣṭha⁶ has stated the characteristics of a usurer : "He who having acquired property cheap, gives it away for a high

PAGE 175* price, is called a usurer, and is censured among those who recite the Veda". For one, however, in whose 35

1 Ch. IV. 250.
5 Āchāra 215.

2 Āchāra 214.
6 Ch. II. 41.

3 XVII. 3.

4 Ch. IV. 249.

- case there is no possibility of an acceptance of a donation permitted as aforestated, and who does not resort to the modes of subsistence of the Vaiśyas etc., by reason of these being prohibited, for such a one the acceptance from a censured person even does not involve a sin; so says **Manu**¹:
- 5 "Unwilling to adopt a Vaiśya's mode of life and resolved to follow his own (prescribed) path, a Brāhmaṇa who is distressed through want of means of subsistence and pines (with hunger), may act in the following manner." 'Distressed through want of means of subsistence,' *i.e.* troubled by an absence of means to live; 'the following,' *i.e.* which is being presently
- 10 stated; this is the meaning. "From any body a Brāhmaṇa may accept a donation when he has fallen into distress; that any pure thing can be polluted is never deducible from a rule of law." The meaning is that as a 'Pure' thing such as the Ganges &c. does not get polluted by street water and the like, like that. "Neither by teaching the Veda, nor by
- 15 sacrificing for another, nor by the acceptance of a donation from the censured, any sin accrues to the Vipras; for, indeed, they are like blazing fire and the Sun.²" When in danger of losing his life, even though he eats food from any person whatsoever, he is not tainted by sin like as the sky by mud." **Yājñavalkya**³ also: "When reduced to poverty, by accepting
- 20 gifts or eating from whomsoever, a Brāhmaṇa is not contaminated by sin; for indeed, he is like fire and Sun." **Brhaspati** also: "Aged parents, a chaste wife, an infant son, one must maintain by doing a hundred avoidable acts; so declared Manu."

- In this connection **Manu**⁴ narrates accounts of former Yugas: "Ajiḡarta
- 25 set about killing (his) son, when oppressed by hunger; and was not tainted by sin, as he was trying a counter-remedy against hunger. Vāmadeva who knew well Dharma and non-Dharma was not tainted (by sin) when, being oppressed (with hunger) he desired to eat dog's flesh for saving his life. Bharadvāja of great⁵ fame feeling oppressed by hunger along
- 30 with his son in a lonely forest, accepted many cows as donation from the carpenter Prthu. Viśvāmitra who well knew Dharma and Adharma (right and wrong), when oppressed with hunger set about eating the haunch of a dog, after taking it from the hand of a *Chandāla*." 'Haunch of a dog', *i.e.* a dog's tail.

- 35 Therefore it should be borne in mind that when the principal means of livelihood is not possible, rather than having resort to another's mode

1 Ch. X. 101-104. 2 अर्क्षसमाः—another reading is अंबुसमाः—'like water'. 113
3 Ch. III. 41. 4 Ch. X. 105-108. 5 महायशाः—another reading as महातपाः—performer of great austerities.

of living, one's own mode is better even though inferior in quality. And it has also been said by **Manu**¹: "Better one's own duty although inferior in quality, than another's though well accomplished; for, indeed, one who lives according to the rules of another (varṇa), becomes instantly fallen from his own inborn one." With this import also **Vyâsa** even: "The foremost of the twice-born may try to obtain wealth from (a member of) the twice-born; or even from any caste, but on no account from a Sûdra." 5

When, however, a charitable donation even from a censured twice-born is not possible, then one may accept a donation from a Sûdra even; so has been stated in the **Chaturviṃśati**: "If one pines (from hunger), one may accept a donation from the Brâhmanas, then from the king only; thereafter, however, from the Vaiśyas and Sûdras, as is the dictate of Saṅkha." 10

In regard to the acceptance of a donation from a Sûdra, however, **Ângirâḥ** states a special rule: "When grain has been piled in a heap at the threshing floor, then it may be taken from a Sûdra even, as has been stated by Angirasa." When, however, there is no possibility of acceptance of a donation from a Sûdra even, as also an impossibility of following the mode of life of a Kṣatriya, then theft is permitted; so says **Vyâsa**: "In times of distress has been ordained theft from a superior, equal, or inferior; from an inferior should be taken first, or from an equal thereafter; upon an impossibility, however (of these), one may take even from one superior in Dharma." 15 20

In this respect **Manu**² states a rule as to time: "Likewise, one who has not eaten at six mealtimes, may take at the seventh mealtime, but without making a provision for the morrow, from one who neglects his own duties. From the threshing-floor, from the field, or from the house, or wherever may be found; but it must be declared to 25

PAGE 176* him, if he accosts him. A Brâhmana's property must at no time be taken by a Kṣatriya; but one who cannot maintain himself upon his own mode of life, may take that of a Dasyu or of one who neglects his own duty." 'At the seventh mealtime,' i.e. on the fourth day in the morning time; 'one who neglects his own duty,' i.e. from one not a Brâhmana. Hence also **Yājñavalkya**³: "One who has been starving, after having waited for three days, may take wealth from 30 35

1 Ch. X. 97.

2 Ch. XI. 16-18.

3 Bk. III. 43.

one not a Brâhmaṇa." In this respect **Manu**¹: "The taking of roots and fruit from trees, of wood for fire likewise, and grass also for feeding cows, Manu has declared to be not a theft." **Yama** also: "Grass, wood, fruits, root, openly may a twice-born take, when taking for the sake of cows
 5 and Brâhmaṇa; indeed, such a one is not tainted by sin" **Nârada** also: "Of rice, paddy, and sesamum, however, a handful has been ordained to be taken; and also of barley and wheat even, or of *mudga* and *mâṣha*; of these, a handful may be taken by men when on the road in a journey. A vegetable taken according to the proportion for a vegetable, does not involve
 10 a sin. Flowers may be taken for the purpose of the worship of the deity; if he desires for more, he may be regarded as guilty of appropriation without authority." "On the road," *i. e.* by travellers: vide this Smṛti of **Śaṅkha**: "For taking a handful of sesamum, *mudga*, *mâṣha*, barley, wheat and the like, travellers do not incur any sin." **Yājñavalkya**² also: "A twiceborn
 15 may always take from any place, grass, fuel, and flowers like his own." 'Like his own' *i. e.* unhesitatingly. When not in distress, however, has been stated by **Gautama**³: "For the cow and the (sacrificial) fire, however, he may take as his own, grass and fuel, as well as the flowers of creepers and trees, and fruits also of the unenclosed." The meaning is
 20 that like as in their own case no harm would ensue, in such a manner should they take. "When cutting off a ripe leaf one should avoid cutting at the root, like a gardener in a pleasure garden, and not like an incendiary," vide this smṛti of **Vyâsa**. 'Unenclosed,' *i. e.* not assigned as a source of livelihood, in short, not properly protected. Hence also **Manu**⁵ states a punishment when caught: "Whether grass, or wood, or flower, or fruit, one
 25 taking without permission, is liable to the cutting off of the hand." In this connection **Yājñavalkya**⁶: "By one who is destitute of learning and austerities must never be accepted a donation. By accepting, he leads the donor down as well as himself." Just as milk, curds, ghee, and honey,
 30 when placed in an unannealed vessel, these flavouring things perish on account of the defect of the vessel, as also (does) the vessel, similarly a goat, cow, house, cloth, parasole, sesamum etc. when an unlearned man accepts as donations become reduced to ashes like as wood." In this manner, it has
 35 been established that the capacity for accepting a donation is only of one who is possessed of learning and who is moneyless; and not of any other.

1 Ch. VIII. 339. 2 Vyavahâra 166. Coll. Vol. III. p. 1180. 3 Ch. XI. 25-27.

4 अपरिचिन्तनाम्—The reading in the text is आपदचिन्तनाम्—'When in danger.'

5 Not found in the published edition. 6 Âchâra 202.

For one, moreover, who having the capacity for the acceptance of a donation, still does not accept, **Yājñavalkya** ¹ states the fruit : “ Although competent to accept a donation, one who does not take over a gift, those regions which are for persons given to liberality, he attains these in entirety.” **Yama** also : “ For one who being competent to accept a donation recedes from an acceptance, the same religious merit accrues to him for non-acceptance as goes to the donor. Its non-acceptance is superior (in merit) to the mastery of all the Vedas, of constant application to all the Vedas, and also to the donation of a crore of cows.” 5

Thus in the **Smṛtichandrikā**, competency for the acceptance of a donation. 10

PAGE 177* Modes of living when in Distress—**Āpadvṛttayah**.

There **Manu** : ² “ Should a Brāhmaṇa, however, not be able to find subsistence by (pursuing) his own occupations as before prescribed, he may eke out subsistence by (resorting) to rules relating to a Kṣatriya ; for this latter is next to him in rank ; should it occur that he be unable to subsist by either of these, and the question arises, how should it be ? He should pursue agriculture and the tending of cattle, and should (thus) live the life of a Vaiśya.” ‘ Next in rank,’ *i. e.* closely near ; ‘ than either of these’ *i. e.* by the modes of life of Kṣatriya and Vaiśya, even unable to subsist, he should resort to the mode of life of a Vaiśya ; not that of a Śūdra ; this is the meaning. To that effect, also **Brhaspati** : “ When not able to subsist by (following) his own occupations, a Vipra may pursue the Kṣatriya’s ; or even may pursue the occupations of a Vaiśya, (but) should avoid that of a Vṛṣhala.” ‘ Vṛṣhalaḥ’ *i. e.* a Śūdra. Among the Vaiśya’s occupations, **Gautama** ³ states a particular : “ Agriculture and trade also, provided he does not do the work himself ; likewise, lending money at interest.” ‘ Lending money at interest’ *i. e.* entering into a money transaction for the sake of subsistence. In the **Kūrma Purāṇa** also : “ One may enter into the occupations of moneylending, agriculture, and trade, doing these himself ; in the absence of Agriculture, trade ; in its absence, money-lending at interest.” 15 20 25 30

As to what has been stated by **Manu** ⁴ : “ But a Brāhmaṇa, or even a Kṣatriya also, living by the Vaiśya’s mode of subsistence, shall carefully

1 Āchāra 213. 2 Ch. X. 81-82. 3 Ch. X. 5-6. 4 Ch. X. 83-84.

avoid the pursuit of agriculture, which involves injury to many, and is dependent upon others. Agriculture is considered to be good; but that mode of subsistence has been censured by the good; the wood with iron at the end destroys the earth and those lying in the earth"; that has a reference to that performed by oneself; otherwise there would be contradiction with what has been stated before. 'Dependent upon others,' because dependent on bullocks. When, however, agriculture etc. is not possible to be done by others, agriculture etc. made by oneself must indeed be done; as has been stated by **Br̥haspati**: "Lending money by interest, agriculture, and trade, one may have done, not by oneself; in a period of distress, one may do oneself, and the twice-born is not affected by sin." In the **K̥urma Purāṇa** also: "One may himself do agriculture, or trade, or moneylending; the mode of subsistence by moneylending is more sinful, and one should avoid it." Similarly **Nārada** also says that living by usury is prohibited: "Even in dire distress, usurious loans is not permitted for a Br̥hmaṇa". **Vasiṣṭha**¹ also: "A Br̥hmaṇa and a Kṣatriya shall not lend for an increase." 'For an increase' *i. e.* the meaning is that these two should not enter into a usurious transaction.

All this is in regard to transactions (of money) taken from another; since The **Same Author**² says immediately afterwards: "He who acquiring property cheap, gives it for a high price, such a one is indeed called a usurer, and is censured among those who recite the Veda." The meaning is that one who takes from another at a small interest and offers to a third person at a higher rate is a usurer and is censured among the reciters of the Veda. In this connection also has been pointed out by the **Same Author**³: "The foeticide and the usury also (he) weighed in the scales of a balance; the foeticide remained at the top, and the usurer sank downwards". **Hārta** also: "A Br̥hmicide and one subsisting on usury (he) weighed in the scales of a balance; the Br̥hmicide remained at the top, while the one living by usury sank downwards". In the same way should be observed in regard to the sale of corn &c. also. So also **Yama**: "Having brought a vendible article for a proper price, one who offers it at a higher price, such a one indeed is called a usurer, as also one who lends at interest." Here, "one who having taken at a proper price" this special rule is also stated by **Baudhāyana**.⁴

¹ Ch. II. 40.

³ Ch. II. 42

² Ch. II. 41

⁴ Dh. S. I. 5-79.

Thus therefore, as a particular mode alone has been prohibited, it appears that the investment of one's own property at interest is not forbidden. Hence also **Manu**¹ : "A Brâhmana or even a Kshatriya also must never lend at interest; but, he may, if he likes, lend for a religious purpose, to a sinful man at small interest". The meaning is that to a sinner for a small performance for religious purpose one should advance at a low rate. So also **Paithînasi** : "One may at his wish give to a sinner, but should not take higher interest."

That interest, moreover, has been indicated by **Manu**² : "The rate of interest directed by Vasishtha one may stipulate as an increase of his capital; and a money-lender may always take a twentieth part of a hundred every month". As for what has been stated by **Brhaspati** : "Many means of livelihood have been declared by the sages ; but all these, even lending at interest, they consider as an additional (mode)", that is intended as indicative of an increase in the development of wealth, and not as statement of the best ; since immediately thereafter the **Same Author** says : "By failure of rains, through trouble of the king, by the devastations by the mice and the like, a loss might occur of the agricultural crop and the like, such does not exist in money-lending and the like. In the white fortnight, as also in the dark, at night, or during the day even, during the hot season, or during the rains, or even in winter, it increases, does not recede. The increase of merchants gone abroad and subsisting on several vendibles and properly carrying on money-lending business, that even accrues to him also." Thus, therefore, it has been established that a Brâhmana when in distress, may live by the Kshatriya's mode of life ; when that is not available, then by that of the Vaiśya's, but not that by a Śûdra. In this manner, moreover, for the Kshatriya and the Vaiśya also should be understood to be the mode of life next to their own. To that effect, moreover, **Manu**³ : "A Kshatriya who has been reduced to distress may subsist by all these (modes) ; but he must never through conceit aspire for a higher (mode)". 'By these' *i. e.* by the Vaiśya mode. 'Reduced' to distress' *i. e.* reduced to poverty. **Manu**⁴ : "A Vaiśya who is unable to earn a livelihood by his own modes, may even subsist on a Śûdra's mode, not doing forbidden acts ; moreover, he should retire (from these) as soon as he becomes capable". 'Forbidden acts' such as eating the remnants of food at meals ; 'Capable' *i. e.* when his efforts

1 Ch. X. 117. 2 Ch. VIII. 140 3 Ch. X. 95. 4 Ch. X. 98

succeed ; he should recede from the Śûdra's mode ; this is the meaning. **Vasishṭha**¹ also : " Those who are unable to live by their own lawful occupation, may adopt (that of) the next inferior ; but never a higher (one). ' Inferior,' *i.e.* relating to the lower varṇa ; ' higher,' *i.e.* relating to the
 5 next higher. For a Śûdra, however, even that relating to the higher also may be allowed. So says **Nârada**² : " The highest and the lowest duties do not exist for these two (respectively) ; between these, leaving the two modes of life, the rest are common for these." ' For these two,' *i.e.* for the Brâhmaṇa and the Śûdra ; between them, for a Brâhmaṇa, the lowest
 10 *i.e.* the Śûdra's duty does not exist ; likewise, for a Śûdra, the highest *i.e.* Brâhmaṇa's duty does not exist ; this is the meaning.

Some contemplate a Śûdra's mode in extreme poverty ; that says **Gautama**³ : " Not by a Śûdra's (mode) ; that also, some say, when life is in danger." One should find a livelihood from a mode of life other than
 15 that of a Śûdra. In case, however, life be in danger, that even ; this is the meaning.

The modes of livelihood for a Śûdra in distress however, have been pointed out by **Yājñavalkya**⁴ : " For a Śûdra, service of the twice-born ; unable to live by that, he may become a trader, or may
 20 live by various arts, working for the benefit of the twice-born." The meaning is that those acts by which the twice-born are served, by these. So also **Manu**⁵ : " By those acts which when set in motion are served the twice-born, those mechanical occupations and the various practical arts". There **Yājñavalkya**⁶ states other modes of livelihood : " Agriculture,
 25 mechanical arts, wages, education, usury, carts, mountain, service, watery soil, the king, begging of alms, in adversity these are indeed the means of subsistence." ' Mechanical arts ' *i.e.* preparing cooked food etc ; ' wages,' *i.e.* by service ; ' education ', such as teaching for a fee etc ; ' usury,' *i.e.* investment of money with a view to profit ; ' cart,' carrying corn etc. by
 30 cart, as a means of subsistence ; ' mountain,' by means of grass etc. found on it ; ' service,' acting up to the behests of another ; ' watery soil,' *i.e.* part of the country abounding in trees and water ; ' king,' *i.e.* the ruler. ' These are the means of livelihood in distress,' by this expression is meant that one for whom a particular mode of life is prohibited, the same is permitted
 35 for him in a state of distress. **Manu**⁷ also : " Learning, mechanical arts,

1 Ch. II. 22-23. 2 Ch. I. 58. 3 Ch. VII. 22-23. 4 Âchâra 120.

5 Ch. X. 100. 6 Bk. III. 42. 7 Ch. X. 116.

PAGE 179* work for wages, service, tending cattle, traffic, agriculture, steadiness, alms, and money-lending, are the ten modes of subsistence." 'Steadiness' *i. e.* contentment, in which, even with very little, people subsist. There **Āṅgirāḥ**:
 "For one who is affected by a disease, for the poor, as also of one who has fallen off from the family, or one who has started on a journey on a road, subsisting by begging has been ordained." 5

This resort to another's mode of livelihood is permissible only when one's own livelihood though of a lower sort, is unavailable. To that effect **Manu**¹: "Better one's own duty (even though) destitute of merit, not another's (though) performed by the good; for indeed, one living by another's mode falls off immediately from his class." **Gautama**² also: "Officiating at sacrifices, teaching, and acceptance of gifts from all; each preceding is preferable (to the next succeeding); on failure of these, by the Kshatriya's mode of livelihood." 'Of all,' *i. e.* for the Brâhmaṇa and the rest; should be performed, is the supplement. There, this appears as a recourse in distress. Hence by the use of the word 'all' are indicated those which are not proper, the proper ones having been ordained in times not of distress. By this, it comes to be stated that acceptance of gifts is better than officiating at sacrifices or teaching. **Yama** also: "Between the acceptance of gifts, teaching and sacrifice, they declare acceptance as the best; from the (sin of) acceptance, one is purified by the *japyas* and oblations; while, the sacrificer, the Vedas do not purify from sins." 'The sacrificer' *i. e.* in the form of a sacrifice. This has a reference to the acceptance from the twice-born. For **Manu**³ has stated it to be inferior to sacrificing and teaching in reference to the S'ûdra only: "From (a comparison of) the acceptance of a donation, sacrificing, and likewise teaching also, acceptance is the meanest; and that, moreover, has been stated to be reprehensible for a Vipra." 'Meanest' *i. e.* lowest. Here, the **Same Author**⁴ states the reason also: "Officiating at a sacrifice and teaching are always performed for those on whom sacraments have been performed; while acceptance of a donation is made even from a Sûdra born in the lowest. By the *japa* and oblations vanish the sin incurred by sacrificing and teaching, while that by reason of acceptance of donation, only by abandonment (of the gift) and by austerities also." 'On whom sacraments have been performed' *i. e.* the twice-born. Therefore it should be understood that in the case of the twice-born, acceptance of donation alone is preferable to sacrificing and 10 15 20 25 30 35

1 Ch. X. 97. 2 Ch. VII. 4-6. 3 Ch. X. 189. 4 Ch. X. 110-111.

teaching. In regard to acceptance, **Manu**¹ states a special rule : " An unprepared field is better than the prepared ; cows, goats, sheep, gold, grain, and cooked food, each prior is less blamable than the one following next." 'Unprepared' *i. e.* unfurrowed.

- 5 In the case of one earning a livelihood by a Vaisya's mode, **Yājñavalkya**² states those articles which are non-vendible : " Fruits, precious stones, linen cloth, the soma, a human being, boiled edibles, creepers, sesamum, cooked rice, juices, salts, curds, milk, water, clarified butter, weapons, liquors, bees' wax, honey, wax, the *kuśa* grass, earth, hides, flowers, kutapa,
- 10 hair, butter-milk, poisons and land. Silken cloth, indigo, salt, flesh, single-hoofed animals, lead, vegetables, green medicine plants, oil cake, beasts and perfumes ; even though maintaining himself by the occupation of a Vaisya, he should never sell these." 'Fruits' excepting plums, and *ingudi*. This is in the list of 'things which must not be sold,' as **Nārada**³ has stated :
- 15 "Of the fruits, the plum and the *ingudi* which had withered and fallen by itself, and which had split, a rope, cotten yarn, and that if it be not dyed." 'Stones,' such as the rubby and such other stones ; 'linen cloth' *i. e.* made of the hempen yarn ; 'boiled edible' such as *mandaka* &c. ; 'Creeper', a climbing shrub ; 'juices' such as the sugarcane juice and the like ; 'liquor',
- 20 *i. e.* an intoxicant ; 'bees' wax', *i. e.* bees' honey ; 'wax', *i. e.* lac ; *Kutapa* a particular variety of blanket ; 'hair', of the *Chamarī* (cow) &c. ; 'single-hoofed animal', such as the horse and the like. 'Beasts' *i. e.* of the forests, as **Vaśiṣṭha** has stated⁴ : "Among tame animals, the single-hoofed animals, as also those with hair, nor the wild animals, birds, nor beasts
- 25 having tusks (or fangs)". 'Those with hair' *i. e.* men. **Gautama**⁵ also : "(These) not to be sold by him : perfumes, flavours, prepared food, sesamum, hempen and linen cloths, skins : garments dyed red or washed ; milk and milk products ; roots, fruits, flowers, medicines, honey, flesh,
- 30 grass, water and unwholesome things ; nor also animals for slaughter ; nor, under any circumstances human beings, heifers, female slaves, cows big with young ; land, paddy, barley, goats, sheeps, horses, bulls, milk-cows, and draught-oxen likewise, according to some". 'Prepared food', *i. e.* cooked food ; 'red' *i. e.* made of yarn ; as **Manu**⁶ has observed : "Dyed red, or made of hemp" flax or wool ; "washed" *i. e.* washed out ; 'root', such as turmeric &c ; 'fruit' such as the betelnut &c ; 'unwholesome', such as poison. When the killing

1 Ch. X. 114. 2 Book III. 36-39. 3 Ch. I. 65. 4 Ch. II. 28.

5 Ch. VII. 8-15. 6 Ch. II. 41.

is imminent near at hand, beasts must not be sold; while men and the like must never at any time be sold; heifer, barren, or inclined to abortion; land &c. also must not any time be sold, as hold some." By the use of the word 'some,' not Gautama; so has been explained in its Bhâshya. In the enumeration of things not to be sold **Nârada**: "Safflower, 5
cocoanut also, the egg fruit, the *pûtikâ*, soma, *śleşhmâtaka*, sacrifice, water, and ghee also, at no time." **Manu**¹ also: "Milk, honey, curds, clarified butter, oil, wax, *gudâ* and *kuśas*." 'Honey' *i. e.* made by bees.

This prohibition regarding the vendibles, moreover, is for the Brâhmaṇa only; as says **Nârada**²: "When living according to the mode of 10
life of a Vaiśya, milk and curds are not to be sold out by a Brâhmaṇa." **Âpastamba**³ also: "Trade is not lawful for a Brâhmaṇa; in times of distress, he may trade in vendible articles, keeping aside the non-vendibles." The meaning is that keeping out the non-vendibles, he should deal in vendibles. Here also, the **Same Author**⁴ states a special rule: "One 15
should deal in vendible articles (which he has) not purchased." 'Vendible not purchased' *i. e.* the meaning is that acquired otherwise than by purchase. By this it comes to be stated that in times not of distress, one should not trade even with unpurchased vendibles.

For a transgression of the aforestated prohibition **Saṅkha and Likhita** 20
declare a sin: "Sesamum, curds, honey, salt, lac, wine, flesh, cooked food, woman, man, elephant, horse, bull, perfume, flavour, black antelope's hyde, soma, water, by (selling) these a Brâhmaṇa falls instantly." **Yājñavalkya**⁵ also: "The lac, salt, and meat, by a sale lead to degradation; 25
milk, curds and also liquor lead to degradation to a lower *varṇa*." 'Lower *varṇa*,' *i. e.* Sûdra. **Manu**⁶ also: "Immediately one becomes degraded by (the sale of) flesh, lac, and salt also; a Brâhmaṇa becomes a Sûdra by three days by the sale of milk. By selling, however, in this world at his pleasure other non-vendibles, a Brâhmaṇa is reduced to the status of a Vaiśya by seven nights." **Yama** also: "The seller of oily 30
substances and juices as also of living beings, and of the meritorious results of donations, is declared a Brâhmicide by the wise; one, however, who causes the sale of cows, becomes a worm in the cowpen for as many thousands of years as there are hairs on the cow. One who disposes of sesamums otherwise than for donation, annointment, and enjoyment, by that 35

1 Ch. X. 88. 2 Ch. I. 61. 3 Dh. S. I. 20. 10-11. 4 I. 20-66.

5 Book III. 40. 6 Ch. X. 92-93.

act such a sinner becomes a worm in ordure." **Manu**¹ also: "If one uses sesamum for purposes other than eating, annointment, or donation, such a one becomes a worm in ordure immersed there together with his ancestors."

- 5 As for what has been stated by the **Same Author**²: "But an agriculturist who has himself produced (it) may at his will sell pure sesamum for a religious purpose which has not been kept long." 'Pure,' *i. e.* unmixed with another article; as also by **Vasishtha**³: "Or one may sell sesamums, after producing them onself by agriculture," that has a reference to a sale in
 10 the nature of an exchange. As says **Nârada**⁴: "In case of incapacity, for a medicinal purpose, and for a sacrificial purpose likewise, if however, necessary, sesamums may be sold for an equal quantity of grain." The meaning is that sesamums should be sold by an equal measure of grain only, and not for rupees etc. **Yâjñavalkya** also⁵: "For a religious purpose
 15 sesamums may be taken to a sale for grain of equal quantity." **Manu**⁶ also: "Juices may be measured out for juices, but not in that way salt with juices; prepared food with prepared food; and sesamums with grain of equal quantity." 'Prepared food,' *i. e.* cooked food; 'measured out,' *i. e.* exchanged, *i. e.* turned over. Similarly in regard to men etc. Hence
 20 also **Âpastamba**⁷: 'Cooked food for cooked food, men with men, and juices with juices, fragrances with fragrances, and with learning the lores.' Here, the expression '(this is) the rule,' follows (for each). In regard to juices **Vasishtha**⁸ states a special rule: "Juices with juices with equal or inferior, should be measured out." With equal measure for those of equal
 25 quality, and for those of inferior quality with a smaller measure. **Gautama**⁹ however, in regard to food states a special rule: "With equal quantity of uncooked food, the cooked food." The meaning is that with an equal quantity of uncooked, the exchange of cooked food shall take
 30 place. **Hârîta** also: "The rule is that a sale of juices etc. does not involve sin, (when it is) for the purpose of a sacrifice and also for the *Dakṣhiṇas* as is the text of *Prajâpati*." **Nârada** also¹⁰: "For a Brâhmana, however, dry wood and grass also are saleable."

35 In this manner by a resort to another's mode of livelihood having surmounted poverty, and having purified oneself with penance, one should

1 Ch. X. 91. 2 Ch. X. 90. 3 Ch. II. 31.

4 Ch. I. 66. 5 Book III. 39. 6 Ch. X. 94. 7 Dh. S. I. 20. 25.

8 Ch. II. 37. 9 Ch. VII. 21. 10 Ch. I. 64.

recast oneself in his own mode of livelihood. To that effect is **Yājñavalkya** :¹
 “ By following the occupation of the Kṣatriya, or even of the Vaiśya, a
 Brāhmaṇa may maintain himself in adversity. But, having got over it,
 and thereafter having got himself purified, he should place himself in (his
 own) mode.”

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Thus in the **Smṛtichandrikā** the section on **Adversity**.

Now the **Midday Bath—Mādhyandina-Snānam**.

There **Baudhāyana** : “ Then at the midday period one should again
 perform a bath ; and also the worship of the Sun while standing,
 and thereafter the japa, oblation to the fire, and the like.” In the
Kūrma Purāṇa : “ Thereafter at the midday period one should bring
 earth for the purpose of a bath.” ‘ Midday period,’ *i. e.* the fourth
 portion of the day divided into eight parts. Hence also **Dakṣha** : “ Likewise,
 in the fourth portion, one should bring earth for the purpose of the
 bath, as also sesamum, flowers, kuśa etc. ; and the bath moreover,
 (should be) in an unartificial² water.” **Vasiṣṭha** and **Hārīta** also : “ Having
 the sacred ring on the hand, with concentration, not looking round
 about sideways, free from illness, one should perform the bath in the
 daytime, and before midday in particular.” ‘ Free from illness’ *i. e.* un-
 diseased. By this of course it amounts to be stated that one suffering
 from an illness-should not bathe. And it has been stated by **Vyāsa** : “ One
 should take a bath in the middle of the day, when food has been well
 digested and when one is free from any disease. Never after eating, or
 with ornaments on, or when diseased, or in unknown waters.”

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This bath, moreover, is to be understood for a householder and a
 forester. To that effect also **Dakṣha** : “ In the morning and at midday, bath
 is for the hermit and the householder ; and for the ascetic has been stated
 at the three periods ; while once only for a celibate student.” Here
Vyāsa : “ A bath with waters consecrated with mantras has been declared
 to be a fruit-yielding bath, and not for those who are idly immersed in
 water ; the fruit of that is like as for animals.” ‘ Animals’ *i. e.* aquatic
 creatures. **Yoga-Yājñavalkya** also : “ The fish, the tortoise, the frog (are) im-
 mersed in water night and day, they indeed stay there, but never do they
 obtain the fruit of a bath.” Therefore, the import is that it must be with

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1 Book III. 35.

2 अकृत्रिमे जले—*i. e.* in a naturally flowing water ; not in artificial water.

the mantras. Hence also for not doing that, **Vivasvân** states a sin :
 " Without even knowing the rules of the Smṛtis if one performs a bath,
 such a one goes to dire hell ; such is the rule of religion." This even has
 a reference to the twice-born ; as says **Vishṇu** : " For the Brâhmanas,
 5 Kṣatriyas, and the Vaiśyas only is a bath with the mantras intended ;
 silently only for a Śûdra, as also for the women, O delight of the Kurus."

Here **Yoga-Yājñavalkya** states the materials for a bath : " Earth,
 sesamums, cow-dung, darbhas, flowers, scents also,
 10 PAGE 182* one should take over at the bathing time ; one should
 be pure and solely intent on the bath."

Sâtâpata also states the characteristics of earth : " From an anthill
 or from the digging of a rat, from smears, or from trees on the roads, or
 from the remnants of ablutions. These seven kinds of earth should not
 be taken. From a pure place should be collected, devoid of sand, stones,
 15 or the like ; red, yellow, as also white, of three varieties has earth been
 stated. Neither earth nor also cowdung should one bring in at night ;
 nor the cow's urine at the twilights should an intelligent man gather."

After collecting together earth etc., **Yoga-Yājñavalkya** : " Having
 gone near the water, one should deposit these each separately on the
 20 ground ; having split into three parts the earth and cowdung also, the
 wise man should besmear the lower, middle, and upper limbs with these at
 each part separately with mixed earth ; with water and earth, having
 sprinkled the feet and having sipped water ; one becomes pure. Here in
 reference to a purity bath **Vyâsa** also : " Six times at the feet, four times at
 25 the shanks, the navel and the hand with three, once should the head be
 sprinkled with earth, thereafter should one make the final wash." **Vasiṣṭha**
 also : " With one (clod of) earth should the head be washed, with two
 the navel and upwards ; at the lower parts, however, should be used three
 times, and similarly with six the feet ; having washed the entire body, one
 30 should sip water twice according to the rules." In this respect the
 adjustment is according to one's own S'âkhâ.

The measure of earth and the like, however, have been pointed out in
 the **Kûrma Purâṇa** : " Earth is intended to be of the size of a fresh myro-
 balan ; that (also) is the measure of the cowdung ; with that should one
 35 besmear the body thereafter." This impurity-removing bath, moreover,
 should be taken on the bank. To that effect is the **Nṛsiṃha Purâṇam** : " At
 a pure spot after having sprinkled it, one should deposit the kuśa and earth ;

with earth and water having cleansed one's body externally with effort."

Dakṣha also : " *Nitya*, *Naimittika* and *Kāmya*, a bath is declared to be of three varieties ; among these, however, what is *nitya*, that again is divided into three kinds : that for removing impurities outside, while that with the mantras has been stated to be in the water ; the twilight-bath, however, at both (places) ; thus have been declared the bathing places." ' Outside,' *i. e.* on the bank ; ' twilight bath,' *i. e.* sprinkling ; the meaning is that that should be performed ' at both,' *i. e.* in water and on land. Here in regard to the purifying bath also, the use of the word *Nitya* is to indicate that it should be a daily performance even for those whose Śākhās do not mention it. 5 10

After the purification bath, **Yama** : " After having washed the feet, and having sipped water, standing with the face towards the east, then one should hold the restraint of breath and hold in contemplation the Lord of the Day." Thereafter one should proceed with the fixing of the holy place and the like. So also **Matsya Purāṇam** : " Holding the darbhas in the hand, and having sipped water according to the rules, with concentration, and being pure, the learned man knowing the mantras should determine the holy place with the *mūla mantra*. ' Om Nārāyaṇa '—thus has been stated to be the *mūla mantra*, having four hands and spreading all around. 15 20 After having contemplated, one should invoke the Ganges with the following mantras : " You have flown from Viṣṇu's foot, you are of Viṣṇu, and have Viṣṇu as the divinity, protect us from this sin during our life right up to death. Vāyu has stated the Tīrthas to be three crores and a half crore, in heaven, on earth and in the firmament ; these are in you O Jāhnavī ! Your name is Nandinī among the gods, and among celestial rivers also ; Dakṣhā, Pṛthvī, Vihagā, Viśvakāyā, Śivā, Amṛtā, Vidyādhari, Suprasannā, also Lokaprasādani, Kṣhemā, also Jāhnavī, as also Śāntā and Śāntipradāyini ; these holy names should one pronounce loudly at the bathing time ; the Ganges flowing by the three courses will be near by." 25 30

Similarly **Gaṅgāvākya** also : " Nandinī, Nalinī, Sītā, Mālatī, and Mahāpagā, Viṣṇupādābjasambhūtā, Gaṅgā, Tripathagāminī, Bhāgirathī, Bhogavatī, Jāhnavī, Trideśeśvarī. At whichever waterplace these twelve names one would remember when prepared for

PAGE 183* a bath I shall be at such places." **Vyāsa** also : 35

" Kurukṣhetra, Gayā, Gaṅgā, Prabhāsa, Naimiṣha likewise, may all these tīrthas be mine at the bathing time." All this has a reference to an artificial water, as **Yoga-Yājñavalkya** has stated : " The Ganges

and the other holy tīrthas, one should duly remember at artificial (waters) and the like." **Devala** also : " One should not address the word river when (one is) in a river, nor mountain when in a mountain ; nor when one is at a tīrtha or dwelling place should one praise any other."

5 In this manner having invoked, one should bathe in accordance with the rules of one's own Śākhâ. Hence also, after the washing of the hands the **Matsya Purâṇa** : " One should take a bath with earth in the same manner, after having, however, invoked in accordance with the rules (thus) : " O *Āsvakrântê*, *Rathakrântê*, *Vishṇukrântê*, *Vasundharâ*."

10 Now **Jamadagni** : " Here I shall describe a bath, the annihilator of all sins : A twice-born should not bathe in small artificial waters, giving up a river; should spread a well-washed cloth with ends towards the East or to the North. With the mantra '*Āsvakrântê*', and being pure, he should take up earth ; with '*Namo Mitrasya*', having offered to the Sun, one should wash his
15 hands; repeating '*Gandhadwârâm*' one should besmear one's own limbs; with '*Hiranyasringam Varuṇam*', the waters are addressed. With '*Sumitrâ na*' throwing up the water, with '*Durmitrâḥ*' one should throw it outwards. With '*Yadupâm Krîtram*' having thrice rolled the water with the hand, one should immerse with the face turned towards the Sun with the *ṛk*
20 '*Āpo asmân*'. He who sips water at midday with the mantra '*Āpah punantu*' &c., and with '*Agnîścha mâ*' in the evening, and in the morning with '*Sūryaścha mâ*', should sprinkle with the *Surabhimatis* water hymns with *Kuśas* in the hand, with '*Hiranyavarṇâ*,' and with '*Pāvamānis*' also ; with '*Ritam cha*' &c. with water one should repeat three times the
25 sin-destroying hymn ; like the avabhr̥tha bath of the *Āsvamedha* is the sin-destroying hymn in a bath."

'Others' such as the water libations etc. all that should be understood as to be stated in connection with the morning bath. 'One should immerse with the face turned towards the Sun,' is in reference to stagnant
30 water. To that effect also is the **Nṛsiṃha Purâṇam** : "In flowing rivers, the twice-born should bathe facing the current in the tanks, and like other waters, one should take the bath facing the Sun."

Here, in connection with the *Drupadâ*, the **Kūrma Purâṇa** : " Having taken up waters in the hands, and having made the sprinkling after repeat-
35 ing silently, by throwing that water on the forehead, one is completely freed from all sins." Here **Yoga-Yājñavalkya** states a special rule : " Having taken up water in the hand, one should repeat thrice the *Drupadâ ṛk* ; by throwing that water over the forehead one is freed from all sins. "

In connection with the *japa* within the water also, the same Author also says : " Even after destroying these worlds one should repeat thrice the sin-destroying hymn ; as is the *avabhṛtha* of the *Aśvamedha* so is this ; so declared Manu. The *Sâvitri* named *Drupadâ* is well established in the Yajurveda ; by repeating (it) thrice in water one is freed from (the sin of) Brâhmicide." **Vyâsa** also : " The *Gâyatri* named *Drupadâ* is in the Vâjasaneyaka Brâhmaṇa; by repeating it once within water one shakes off the (sin of) Brâhmicide. Standing in water with concentration, by repeating thrice the *Sâvitri*, one is liberated from all sins, if he is not (guilty of) Brâhmicide. In the Vâjasaneyaka Veda is the *Gâyatri* named *Jumbakâ* ; by repeating once under water, one destroys away the (sin of) Brâhmicide."

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Sumantu also : " Having had intercourse with the mother, or the sister, or mother's sister, or father's sister, or daughter-in-law, or a friend, or for having committed any other act of incest, by repeating thrice the sin-destroying hymn under water, one becomes purified from that." **Hârîta** also : " By repeating the ṛk '*Âyaṅgauḥ praśnirakramât*' three times in mid-water, one is liberated from all kinds of sins. By repeating the ṛk '*Hansah śuchiṣhad*' three times in water one becomes free from all sins." **Gautama** also : " Even if one repeats the *Gâyatri* five times, or half a ṛk, entirely in the water, one becomes liberated from all kinds of sins ; or even by repeating the *Praṇava* three times in water, one becomes free from all sins."

Here **Vasiṣṭha** states the process of a bath, " Now I shall declare the entire process of (taking) a bath in consecutive order ; bathing according to which the foremost of the twice-born having faith go to heaven. Being properly purified, one should take up earth, green *dûrvâ*, and also cowdung, and having deposited (these) and having sipped water, thereafter he should perform the bath. With one clod of earth having washed the head, and with two, the part above the navel, likewise with three the part of the body below, and similarly with six the (two) feet ; having washed the entire body, and sipped twice according to rules, then one should do the sprinkling first with earth with the mantras (thus) : ' O *Aśvagrântâ*, *Rathagrântâ*, *Viṣṇukrântâ*, O holder of wealth, you have been held up by the great Boar, the *Kṛṣṇa* with thousand arms ; O earth, I take you up for progeny and wealth also ; O earth, thou hast been endowed by *Brahma*, and hast been duly consecrated with mantras by *Kâśyapa*; O earth destroy all (the effects of) our misdeeds which we may have done ; O earth, give me prosperity ; everything is centred in you.' And again with the cowdung repeating '*Âgramagram*' thus : ' Of the wives of the bulls

rambling onwards and onwards among herbs from forest to forest, you are the holy body-purifier; O cowdung wipe off my ailment, and miseries. With the two rks *Kândât Kânât* one should touch every organ; with the *dârvâ*, is the supplement. These two are the Yajurveda mantras. After
 5 having thus done the sprinkling with *Āsvakrānte* and the other mantras, thereafter with these two mantras, viz., *Ihaiva devīmamṛtām pāravatyaśya rātriṣhu* and *Ye te śatam* the wise man should invoke the *tīrthas* viz. Kurukṣetra, Gayâ, Gaṅgâ, Prabhâsa and the Pushkara also. Thereafter being duly consecrated with the great Vyâhrtis and the Gâyatrî also with the
 10 mantras, *Āpo hi śthâ*, *Idamâpah*, and also *Drupadâdiva*; likewise, with *Hiranyavarṇâh*, and the *Pâvamânih*, also; then after gazing at the Sun, and having plunged into the water with the word *Om*, the wise man should make the restraint of breath, repeat the Gâyatrî and the sin-destroying hymn, and having disturbed as before with the repetition of the mantras stated
 15 above, one should plunge thrice like a stick." 'As stated before' i. e. in the form of the intake, retention, and discharge of breath. After having bathed, and after taking up another cloth, one should duly clean the thighs which were made impure by the earth dripping from the loin cloths, one should not put the upper garment below, nor the lower one in the upper side, nor
 20 should the wise man put on a cloth on the knees without an inner cloth; with the face towards the East or towards the North, seated on a pure spot, one should sip twice. A twiceborn who takes a bath in compliance with these rules at whatever waterplace, such a one obtains the fruit of (a bath at) a holy place; while if at a holy place, a double fruit; whatever
 25 sin such a one commits in mind, speech, or even in deed, all that goes to destruction like an unaunealed vessel in water." *Vishṇu* also: "With earth and water having wiped off impurity, one should plunge into water, and after having touched water, one should recite the water hymns, viz., the four beginning with *Hiranyavarṇâ*, and also *Idamâpah pravahata*.
 30 Thereafter, while immersed in water, one should recite three times the sin-destroying hymns, and *Tadvishṇo paramam padam*. The *Drupadâ*, the *Gâyatrî*, *Yunjate mana* the whole section, or the *Puruṣa Sūkta*. After having bathed, and with wet clothes on, one should offer the water libations to the *Devas*, *Rṣhis* and *Pitrs* while yet in the water." *Āpastamba*² also:
 35 "Slowly should one sprinkle water. While throwing up with face turned towards the Sun, one should touch water, thus is in general the process of touching the water." This is in reference to a forest-dweller, as it has been stated in the

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1. दण्डवत्

2. Dh. S. II. 22. 13-14

chapter relating to him ; so in the Bhâshya on it. Here **Yoga-Yâjñavalkya** states a secondary course : " This detailed process of a bath which has been described, if one is not able to follow on account of an incapacity, in such a case, the following rule is being stated ; the bath within water, as also the sprinkling likewise, and also in the consecration of the water with mantras, the determination of the holiness of the place, with the sin-destroying hymn repeated thrice at all times ; this performance of the bath has been contemplated by the great sages." 5

This determination of the holiness of the place, the consecration of water with mantras, the sipping, and sprinkling, and the repetition of the *japa* (while) in water, has a reference to the rule regarding the recital of the sin-destroying hymn ; so has been expounded by some. 10

Thus in the **Smṛtichandrikâ the Midday Bath.**

Now the **Midday Sandhyâ worship—Mâdhyâhnasandhyâ.**

There **Saṅkha** : " The morning sandhyâ one should worship with the constellations on ; the middling, during the performance of the bath ; with the Sun on, the evening sandhyâ should one worship according to the rules." 15
 "During the performance of the bath," *i. e.* the meaning is that after the midday bath. Here, this is the detailed (description of the) performance : One who has performed the bath, and made the sipping, after having restrained the breaths in accordance with the rules, and, 'I shall now worship the midday Sandhyâ', thus having expressed the mental resolve, having made the sprinkling with the three *rks* commencing with *Âpo hi śhthâ*, with *Âpaḥ punantu*, should drink water. Anuṣṭup is its metre ; Viṣṇu the *rshi*, waters the divinity, and the appropriation 20
 is for the sipping for the midday Sandhyâ. Thereafter, the sprinkling and the rest, like the morning Sâvitṛî, right up to Sâvitṛî *japa*. 25

Here a special rule has been pointed out in the **Purâṇa** : "Thereafter, the twice-born in the midday Sandhyâ being duly seated, with face towards the East, one should do the *japa* standing ; one should at all times, with the face towards the Sun." The meaning is, that if one be standing, one should do the *japa* with the face turned towards the Sun. Hence also **Yoga-Yâjñavalkya** : "If one be standing, he should make the *japa* gazing at the Sun ; while sitting, with the face towards the East." Here also one should offer the standing worship to the Sun with the mantras repeated in one's own *S'âkhâ*, as **Vasiṣṭha** has stated : "One should do the standing worship of the Sun with one's own mantras," 30
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- All this has been stated by **Nârâyana** : "With the sacred thread hanging down on the breast from around the neck, the top-knot tied up, having made the sipping according to tradition, with the sacred ring on the hand, one should mentally remember the Lord of the sacrifice, together
- 5 with the pronunciation of Om : with the (same) process (as) of the morning sandhyâ, calling to mind the mantra, ṛṣi, and the divinity, and after having done the sipping, with the darbhas in the hand, one should restrain the breath, with the mantra *Âpaḥ punantu*; with the '*Âpo hi śhthâ*,' the sprinkling. Having duly offered out water from the cavity of
- 10 the hand, one should repeat *Udutyam, Chitram* ; also, *Tachchakṣhur-devahitam, Haṁsaḥ śuchiṣhad* also. This, one should repeat with arms raised high, gazing at the Sun with concentration, and also with the Gâyatri having offered standing worship to the Lord of the day according to capacity ; a wise man should not make the recital loudly, and
- 15 particularly of the Sâvitri." In the **Kûrma Purâṇa**, however, in the midst of the bath itself, the sandhyâ, sipping etc. have been stated : "Thereafter, at the midday period, one should bring earth for a bath, the dûrvâs, akṣhatâs, kuśa, and sesamum, and pure cowdung also. Having sprinkled the head with one (clod of) earth, and with two (on the parts) above the
- 20 navel, lower below also should be done with three, and similarly with six, the feet. The (clod of) earth, moreover, is intended of the size of a green myrobalan ; of the cow-dung (also) that is the measure ; with that, one should then besmear the body ; having sprinkled and sipped according to the rules, one should bathe with concentration. Having duly invoked the
- 25 water with the auspicious water-hymns, and mentally purified, one should hold the imperishable Viṣṇu (in mind). The waters are called *nârâs*, and these, moreover, are his abode ; therefore, a wise man should remember the divine
- Nârâyana at the bathing time. Having done the sprinkling of the Sun
- 30 with the (pronunciation of the) word *Om* thrice, should one sprinkle in the water; one knowing the mantras who has sipped, should again do the sipping with this mantra : "You live in the innermost recesses of the created beings with your face on all sides ; thou art the sacrifice, thou the *vaṣhaṭ* sound, the water, the light, liquid and the elixir." Thereafter, one
- 35 should make the sprinkling with *Âpo hi śhthâ mayo bhuvah, Idamâpaḥ prarahata*, and similarly with the *Vyâhrtis*. Then having consecrated the water with mantras such as *Âpo hi śhthâ* and the others, going below the water and being immersed, one should repeat thrice the sin-destroying hymn. Then one should offer standing worship to the Sun by throwing up

water mixed with flowers, and having thrown upwards one should gaze at the divine Sun with the mantras *Udṛayam tamasaspari*, *Udṛityam*, ending with *Chitram*, *Tāchchakṣuḥ* with *Haṁsaḥ śuchishad*, and with the *Sāvitrī* particularly ; with other mantras from the Veda also and with the *Saura* mantras effective in destroying sin ; afterwards one should repeat the *Sāvitrī* ; and indeed this is known as the *Japa-Yājña*. 5

Baudhāyana¹ also : “ Now, after washing the hands, and having taken up the water pot as also the clod of earth, and having gone to a holy place, washed the feet thrice, and oneself thrice, then he goes to the water, and taking it up in a half cavity with the mantra *Hirāṇya śṛṅgam Varu-* 10
ṇam with the mantra *Sumitrâ² na āpa* etc. he should throw it in that direction ; in the direction in which an enemy is likely to be, with (the mantra)³ *Durmitrâstasmai bhūyâsuḥ*. Thereafter, having touched water, he should go round from the left to the right three times, with *Yadapâm⁴* 15
krûram having plunged into the water and having come up and having come out, and having sipped, one should do the sipping again. Having purified oneself with (the mantra)⁵ *Āpaḥ punantu pṛthivīm* etc., he should sprinkle himself with water. After sprinkling himself with three rks viz. *Apo hi śthâ* and the rest, the four rks viz., *Hiranyavarṇâḥ⁶ śuchayah* 20
pāvakaḥ, and with the sub-section *Pavamānaḥ⁷ swarjanaḥ* etc. being inside water, holding the restraint of breath three times with the sindestroying hymn, after having come out and squeezed the clothes and put on clothes (which were) dried up in the wind after being washed, being seated on the *darbhas* and holding the *darbhas*, one should repeat the *Sāvitrī* a thousand times.” 25

Thus in the **Smṛtichandrikâ** the rules about the **Midday sandhyâ**.

1 Dh. S. II V. 1-12

2 सुमित्रा न आप ओषधयः सन्तु ‘May the waters and the herbs be propitious to us’.

3 दुर्मित्रास्मै भूयासुः योऽस्मान् द्वेष्टि यं च वयं द्विष्मः । ‘May they work woe to him who hates us and whom we hate’.

4 यदपं क्रूरं यदमेध्यं यदशान्तं तदपगच्छतात्—‘May that, which is hurtful, which is impure, and which is inauspicious in the water be removed’.

5 आपः पुनन्तु पृथिवीं पृथिवीं पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् । यदुच्छिष्टमभोज्यं यद्वा दुश्शरितं मम । सर्वं पुनन्तु मामपोऽसतां च प्रतिग्रहे स्वाहा । “May the waters purify the earth, may the purified earth purify me, may Brahmanaspati (and) Brahman purify me ; may the purified (earth) purify me. Whatever sin I may have incurred by (eating) remnants of food or forbidden food, or (by committing) evil deeds, as also from receiving donations from improper persons, may the waters purify all that, svâhâ.”

6 हिरण्यवर्णाः शुचयः पावका यासु जातः कश्यपो यास्विदः । अग्निं या गर्भं दधिरे विरूपास्ता न आपः शंस्यो ना भवन्तु ॥
यसां राजा वरुणो याति मध्ये सत्यान्तुने अवपश्यन् जनानां । मधुश्चतः शुचयो याः पावकास्ता न आपः शंस्यो ना भवन्तु ॥
यासां देवा दिवि कृण्वन्ति भक्षं या अन्तरिक्षे बहुधा भवन्ति । याः पृथिवीं पयसोऽर्धन्ति शुक्रास्तान आपः शंस्यो ना भवन्तु ॥
शिविन मा चक्षुषा पश्यतापः शिवया । तनुवोपस्पृश तत्त्वचं मे ॥ सर्वाङ् अग्निं रणुसदो हुवे वो मयि वर्चो बलमोजो निधत्ता ॥

7 पवमानः सुवर्जनः । पवित्रेण विचर्षणिः ।

Now the **Praise of the Japayajña—Japayajña-praśaṁsā.**

- There **Vasishtha**¹: “The four *Pāka-Yajñas* together with the ordained sacrifices—all these (together) do not deserve the merit of a sixteenth portion of the *Japa-Yajña*.” *Pāka-Yajñah*, such as the sacrifice in honour of gods, and the like. ‘Ordained sacrifices,’ such as the *Jyotiṣṭoma* and the like. **Manu**²: “The *Japa-Yajña* is ten times more efficacious than a sacrifice performed as ordained by the Vedas; by the *japya* alone will a Brāhmaṇa be completely purified; and no doubt here.” **Yama** also: “Among the means of subsistence, agriculture is the best; of religious performances, the offering of a welcome; while the *Japa-Yajña* has been stated to be the best of all the sacrifices.” In the **Purāṇa** also: “The *Yakṣas*, the *Rākṣhasas*, and the *Piśāchās*, and all the terrible demons, do not come near one who makes *japa*; these vanish while yet at a distance”. **Vasishtha**³: “As the fire fanned up by the wind and by the oblations also is flared up, similarly the twice-born who is always devoted to *japa* and is ever possessed of the mantras shine with brilliant lustre.”

Thus in the **Smṛtichandrikā** the **Praise of the Japayajña**.⁴

PAGE 187* Now those of which the *japa* should be made—**Japyâni.**

- There **Yoga-Yâjñavalkya**: “The *Japayajña* should indeed be performed of all the compositions of the Vedas, as also with other (sacred texts), and likewise with the secret esoteric⁵ literature. The different varieties of esoteric literature should be repeated for the accomplishment of the *Japa*.” ‘Other (texts),’ such as hymns in honour of gods. **Viṣṇu**⁶ also: “After having bathed, with the sacred ring on the hand, one should repeat the sacred hymns

1 Dh. S. Ch. XXVI. 10. See also Manu II. 86. 2 Ch. II. 85. 3 Ch. XXVI. 13.

4 *Japa-Yajña* जपयज्ञ—*Japa* is something repeated under breath or loudly; and a constant repetition in this manner is called *Japa-Yajña*—This, the muttering of prayers, is a kind of sacrifice and is therefore called *Japayajña*; such *japa* or repetition is made of various *mantras* and in honour of different deities—these are called the जप्य-*japya*—the objects of the repetition.

5 गुह्योपनिषद्—(from उप + सि + सद्)—Knowledge derived from sitting at the feet of the preceptor. Various definitions of this word have been given in different works.

उपनीय तमात्मानं ब्रह्मापास्तद्वयं यतः । निहंत्यविद्यां तज्जं च तस्मादुपनिषद्भवेत् ॥ There is a large number of these. The गुह्योपनिषद् mentions 108. The more important are ten collectively called दशापनिषद् viz. ईशकेनकठप्रश्नमुंडमांडूक्यतित्तिरः । ऐतरेयं च छांदोग्यं बृहदारण्यकं तथा ॥

6 Ch. LXIV. 36.

according to his capacity. In particular, the *Sāvitrī*, the *Puruṣa*¹ hymn, as there is nothing higher than these two." Those sacred hymns have, moreover, been pointed out by *Vasiṣṭha*²: "I shall hereafter mention the sacred hymns of all the Vedas; by the *japa* and by the oblations also of these are purified (the makers); no doubt here." *Aghamarṣhaṇa* the sin-destroying hymn, *Devakṛta*, the *S'uddhavatyah*, the *Taratsamas*, the *Kūṣhmāṇdis*, the *Pāvamānis*, the *Durgā*, the *Sāvitrī* likewise. The *Atiṣhaṅgas*, the *Padastobhas*, the *Sāmans*, *Vyāhrtis* also, the *Bhârunda Sāmans*, the *Gâyatrī* and the *Raivata* likewise. The *Ablīṅga*, the *Bârhaspatya*, the *Vāksūktam*, likewise the *Bahvṛchas* The *S'atarudriya*, the *Atharvasas*, the *Trisuparṇa*, the *Mahāvratā*, the *Gosūktā*, and the *Aśvasūktā*, and the two *Sāmans* (called) *Indra S'uddha*. The three *Sāmans* (called) *Ājyadohas*, the *Rathantara*, the *Agnivrata*, the *Vāmadeya* and the *Brhat*. These, when a *japa* is made of these, purify living beings, and one who so wishes, may obtain recollection of (other) births." *Aghamarṣhaṇam*, 'the sin-destroying hymn,' i. e. the three commencing with *Rtam cha Satyam* etc. *Devakṛtaḥ* i. e. those commencing with *Devakṛtasyainasovayajnamasi* etc. *S'uddhavatyah* i. e. the three commencing with *Etonvindram stavāma* etc.; *Taratsamāḥ* i. e. the four commencing with *Taratsamandī dhāvati* etc., *Kūṣhmāṇdyah* i. e. the three sections commencing with *Yaddevādevahedanam* etc. *Pāvamānyah* i. e. commencing with *Svādhiṣṭhayā madhuṣṭhayā* etc. *Durgā* the one *Rk* viz., *Jātavedase sunavāmasomam* etc. *Sāvitrī* i. e. *Tatsavitur* etc. The particular portions commencing with *Atiṣhaṅga* and ending with *Raivata*. The *Ablīṅgas* i. e. *Āpo hi śhīhā* etc. The *Bârhaspatyam* i. e. containing eleven *ṛks* such as *Yastastambhasahasā* etc. The *Vāksūktam*, of eight *ṛks* such as *Aham rudrebhirvasubhiḥ*. The *Madhu rk* i. e. the three commencing from *Madhu vātā rtāyate* etc. The *S'atarudriyam*, i. e. the eleven sections commencing with *Namaste rudra manyave* etc. The *Trisuparṇam* i. e. the sections commencing with *Brahma metu mām* etc. *Mahāvratam*, the section of the *Sāma* hymns called *Rājānam*. The *Gosūktam* consisting of eight *ṛks* commencing with *Āgāvro agman* etc. The *Aśvasūktam* consisting of twenty-two *ṛks*, such as *Mā no mitrā varuṇā*. The particular portions of the *Sāma* commencing with *Indrasuddha* and concluding with *Brhat*. The meaning is that these are the purifying sin-destroyers.

1 पुरुषसूक्त—it is the 90th hymn of the 10th Maṇḍala of the R̥gveda commencing with सहस्रशीर्षा पुरुषः, it narrates the creation of the universe.

2 Ch. XXVIII. 10-15. See Mitākṣharā or Yājñ. III. 309. English tr. p. 1978 and notes.

- In the **Chaturviṃśati** also : “ The *Devavrata*s, the *Ajyadohas* and the sacred *Rathantara*, the sacred *Sāmans*, and those in honour of Rudra ; by repeating these, one is completely absolved from sinns. The *Yajñas*, the sacrificial *Āditya*, the *Jyeshthasāma*, the *Rājana*, and the *Bhārunda*s and the *Sāmans* ; by repeating these, one is liberated from sins.” **Manu**¹ also : “ One should, without tiring, daily repeat the Veda at the proper periods ; for indeed they declare that there is no higher duty for him than this ; (all) other (observances) are called secondary duties. By the study of the Vedas uninterruptedly, by (the observance of the rules of) purification, and also by (practising) austerities, and by non-injury to created beings, one (acquires the power by which he) remembers former birth. Recollecting former birth, the twice-born repeats and studies the veda itself, and by the constant study of the Veda he acquires perpetual, endless bliss.”
- Yama** also : “ Or one should repeat (the hymn) *Asya Vāmiyam* even, or the *Pāvamāni*, the *Kuntāpa*, *Vālakhilyas*, *Samvitpreṣha*, and *Vṛṣhākapim*. The *Hotrs*, *Rudras*, *Pitrs*, by repeating these one is liberated from all sins.” *Asya Vāmīyam*, the fifty-two *Hotrs*, ṛks commencing with *Asya Vamasya paritasya hotuḥ* etc. *Hotrs i. e. Chitti sruk* etc. *Rudrās i. e. the five rudra hymns commencing Kadrudrāya* etc. *Pitrs i. e. Pareyivāmsam* etc. In the **Chaturviṃśati** also : “ One should repeat the section of *Agnermanyē*, the unsurpassable ; the twice-born should also repeat the section *Sim he me manyuḥ* ; by repeating (these), one is liberated from sins according to the statement of Baudhāyana. The three *Madhus*, as also the three *Suparna* and the *Nāchiketa*. One should recite the entire *Nārāyaṇa*, and he becomes free from (the sin of) Brāhmicide. If one perpetrates a small sin, he should repeat a little *Amṛta*, or *Hamsaḥśuchsihaḍ* one ṛk or the *Triyambaka* ṛk—The Brāhmaṇas, also the *Kalpas*, and the six *Āṅgas* ; similarly also other *Ākhyānas*—by repeating these, one is liberated from sins. By repeating the *Itihāsas*, and *Purāṇas*, as also the composition in praise of the gods, one becomes liberated from sins as also (by repeating) the other religious *Ākhyānas*.” **Yājñavalkya**² also : “ The *japa* of the *S’ukriyāranyaka*, and of the *Gāyatrī* in particular, these are the destroyers of all sins, the *Rudraikādaśini* likewise”. *S’ukriyam*, i. e. *Viśvāni deva-savituh*. *Āranyaka*, such as *Priyam vācām prapadyate* &c., these two even are recited in the *Vājasaneyaka*. The *japa* performance in which the *Rudras* are repeated eleven times is called the *Rudraikādaśini*.

1 Ch. IV. 147–149.

2 Ch. III. 309.

Atri also : "Or even by repeating the *Rudras* eleven times, one knowing the law is liberated even if affected by the *Mahâpâpas* ; no doubt here".

In the **Purâṇa** also : "Indeed, one who donates the entire Earth together with the oceans containing the mountains and forests, and replete with gold, golden, and full of herbs ; even greater than that in measure is the fruit for the twice-born, who recites once the Rudra. The austerities which one practises who has gained self-control, such a one does not obtain the fruit of one who repeats once the Rudra. Sacrifice, austerities, charitable donations, holy places of various sorts, all these do not equal a sixteenth part of the *Rudra japa*". Here **Samvarta** : "For having committed an error small or great, by omitting the *Svara* or *Mâtrâ* i. e. syllables or letters, one should recite the hymn *Âbirgirbhiḥ*".

Thus in the **Smṛtichandrikâ** the **Japyas**.

Now in the context of the japa, **another Japya** also is being stated.

There **Pulastya** : "For the satisfactory accomplishment of one's desire, one should make the *japa* of Kâma, Kâmapriya, Kânta, Kâmapâla, likewise Hari, Ânanda, and Mâdhava also. By those who desire to conquer, should be muttered Râma, Paraśurâma, Nṛsiṃha, Viṣṇu, and Trivikrama also and like others. By a student for knowledge, the japa of Puruṣhottama should always be made; a man who has been under custody should always make the japa of Dâmodara. For all affections of the eye, one should make the japa of Keśava, Puṇḍarikâkṣa uninterruptedly ; and of Hṛṣhikeśa when in danger. One should remember Achyuta and Amṛta also in a medical preparation ; when proceeding towards a battlefield, one should remember well Aparâjita. When on a journey in the Eastern and other directions, and wishing for welfare, one should always remember, the Chakrin, Gadin, and Śârṅgin and Khadgin likewise (one holding the disc, the mace, the Śârṅga bow, and the sword). In all transactions and on all occasions a man should intensively remember with devotion the Ajita and Adhipa as also the Sarvasarveśvara. One should remember always Nârâyana on all occasions of sneezing, or stumbling, or when under the troubles of the planets or stars, as also when malignantly affected by deities ; and Narasiṃha, when obstructed by robbers or enemies, or in danger from lions, tigers or the like in the pitch dark. One surmounts all difficulties, when oppressed by trouble, by remembering the Jalaśāyin (resting in water) ; and by remembering the Garudadhvaja (the vulture-staffed), the force of poison is abated. At the time of bathing, while

worshipping god, offering oblations into the fire, making humble salutations, or going round from left to right, one should pronounce the name Bhagavan, Vasudeva, with intensive attention."

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"At the depositing of wealth, corn etc., as also on a distraction caused
5 by the wicked, one should pronounce loudly Ananta, Achyuta by intensely concentrating in him. Upon a bad dream, one should always remember Nârâyana, Śarîṅadhara, Śrîdhara, Puruṣhottama, Vâmana and the Khadgin (sword-bearer). On an occasion of a Universal flood or the like, a man should call to mind the Paryāṅkaśāyin (the god resting on
10 the sofa). One should remember the Balabhadra for success in a performance. One desiring a child does not come to grief by praying to the Jagatpûti (the world-purifier). In all auspicious performances one should pronounce the (Lord of prosperity) Śrîśaḥ. In difficulties of all sorts, one should offer *japa* to Viśoka. A wise man should
15 remember Vâsudeva on all dangerous occasions involving death, such as a whirlwind, occurrence of a fire, or a flood of water, or imprisonment, whether brought on by self or by others. Of the God of gods, the holder of the disc, possessed of the power of all material objects, one may call to mind the name. Or whatever desire may arise one may think
20 of him in all transactions. One secures the accomplishment of all desires by (remembering) these names as they have one import, (whether all) these names are of the Supreme Brahma or not."

Thus in the *Smṛtichandrikâ* the Rule about other Japyas.

Now the **Brahma Yajña**.¹

25 There **Manu**²: "In the vicinity of water, one who is desirous of (performing his) daily ceremonies, may even recite the Sâvitri, by going into the forest, with concentration, and with the organs controlled". The meaning is that after going to the forest in such a manner that the sacred hymns may be revealed. So also **Sruti**³: "One offering worship of the Brahma-
30 Yajña, by going out of the village in the North, or in the North-East, from where the roof of the house could with difficulty be seen, before the Sun has risen etc." The meaning is, (much) before the Sun-rise, and not just when it has arisen. Hence also **Brhaspati**: "That, moreover,

1 ब्रह्मयज्ञः—one of the five daily sacrifices—consisting of the recitation of the Vedas. 2 Ch. II. 104. 3 सङ् वे 11.

should be performed before the water oblations¹ to the manes, or after the morning *homa*, or at the conclusion of the Vaisvadeva sacrifice, and not at any other time without a cause." By the word Vaisvadeva here is intended all performances ending in the sacrifice for men, and not merely Vaisvadeva only, as that has been ordained there only. So also **Śruti**²: "Five, indeed, are these 'great sacrifices' (Mahâyajñas); always are offered and are always finished viz. The *Deva-Yajña* (sacrifice to the Gods), *Pitr-Yajña* (sacrifice to the manes), *Bhûta-Yajña* (sacrifice for the created beings), *Munushya-Yajña* (sacrifices for mankind), *Brahma-Yajña* (sacrifice for the Brahma)." 'Always', i. e. without interruption, i. e. everyday. In the **Kûrma Purâna** also: "If *Brahma-Yajña* has not been performed before the *Tarpana*, then, indeed, after performing the *Manushya-Yajña*, one may begin the recitation of the Vedas".

'Without a cause', by this clause, it comes to be stated that if there be a (good) cause, then even at any other time would not be opposed to themselves. Here also **Śruti**³: "(When) in the village, one should mentally recite the Veda, during the day or in the evening also, so said Śaucha, the son of Anḥi; or in a forest, not having the capacity, or with speech, or standing, or walking, or while seated, or while lying down, one must necessarily study the Veda; by these austerities he acquires religious merit". Here the connection is that Śaucha the son of Anḥi spoke thus.

In regard to the study of the Vedas, however, **Yoga-Yājñavalkya** states a particular rule: "Having circumambulated from the left to the right, and made a bow, and having been seated on the *darbhas*, with *darbhas* in both hands joined together and forming a cavity of the hands, one should perform the study of the Vedas for the purpose of the (*Brahmayajña*), sacrifice for the Brahma". **Śaunaka** also: "By means of the restraints of breath, with the sins burnt up, wearing a white cloth, duly purified, having sipped in accordance with the rules, one should perform the spreading of the *darbhas*; and after placing the holy ring on the hands, on the lap in north-south directions"; one should recite the Veda, is the supplement. That sipping, moreover, has been indicated in the **Taittirīya Śruti**⁴: "When the Sun has risen, with the sacred thread on the right side, being seated after washing the hands, one should sip thrice; after having twice washed the lips with water, and once having touched water, having touched

1 ऋषयः. 2 In the Taittirīya Âraṇyaka Sahavai Upanishad 10.

3 Sahavai, 12.

4 Sahavai § 11.

- the head, the eyes, the ears and the heart ; when one sips twice, he gladdens the *Rks*, when he sprinkles twice by that he gladdens the *Yajus*, when he touches once with water, by that the *Sâmans*, and when he sprinkles the feet with the sacred thread to the right side and touches the head, the eyes, the nostrils, and the ears, by that he pleases the *Brâhmanas*, the *Ithâsas*, the *Purânas*, *Kalpas*, *Gâthâs*, *Nârâksamsih*. Having spread around a large seat of *darbhas* and made himself¹ in an easy posture and seated, with face towards the East, one may worship the Vedas, and the darbha which is the juice of the herbs and of the waters with the juice on, he makes the Brahma juicy with his hands turned towards the South and North, (respectively) together with the sacred ring on, and pronouncing the word Om". Thereafter, having pronounced the *Sâvitri* together with the *Vyâhrtis*, either by a quarter, by half a *rk*, or by the entirety. Thus one should repeat thrice ; that says **Saunaka**. "Commencing with the *Vyâhrtis* preceded by *Om*, connected to every part, or to say the *rk*—one should every day repeat the *Sâvitri*, or in the entirety ; the *Vyâhrtis* should be three only." To that effect also the *Śruti*²: "One should recite the three (*Vyâhrtis*)." *Bhâh Bhuvaḥ Suvaḥ* by themselves are in reality the literature, that is the truth. Thereafter the *Sâvitri* i. e. the *Gâyatrî*, one should recite three times ; by every quarter, then by half the *rk*, and thereafter without a break in entirety. The Sun (addressed in the *rk*) is the producer of prosperity, and (one who recites it) certainly obtains prosperity itself : and (in continuation) by the beginning so made one resorts to the study of the Vedas." *Pratipad*, 'the beginning', i. e. the first commencement. By this, it comes to be stated that once having commenced the recital of the Vedas, one should continue the study in due course by degrees. It has also been stated by **Yoga-Yājñavalkya**: "At the commencement having begun (the study of) the Veda, after the bath what one repeats of the Veda every day according to capacity, that is known as the study of the Veda (*Svâdhyâya*)," vide the **Vâjasaneyaka Śruti** : "Svâdhyâya is indeed the *Brahma-Yajña*."
- In this respect, **Saunaka** states a special rule : "In a low voice only should be in the morning ; loudly during midday, and loudly also in the afternoon period ; in the evening time one should stop." 'Uttered in the

1 उपस्थे कृत्वा. *Lit.* placing the right foot on the left knee in a contracted position. उपस्थशब्द आसनविशेषं व्रते. आकुञ्चितस्य सव्यजातुन उपरि दाक्षिणपादप्रक्षेपे सति यत्सुखावस्थानं भवति तत्कृत्वा.

2 Ch. LV. 16.

breath' is low. **Grhya Saunaka** also: "At the sight the phenomenon of the union of the earth and the sky or their juncture itself, one should study the Vedas in such a manner that one may feel himself concentrated (in it)." **Vishṇu** also: "Pronouncing the *Om*, the three *Vyāhrtis*, and the *Sāvitrī* also: *i. e.* the *ṛk* commencing with *tat* etc., having remembered in the mind itself, one should begin the Vedas and the rest." Here, by the expression 'the rest', are included the *Purāṇas* &c. Hence also **Yoga-Yājñavalkya**: "The Vedas, *Atharva*, the *Purāṇas* together with the histories, one should recite according to capacity, for the complete accomplishment of the *Japa-Yajña*, as also the lore concerning the (Supreme) Self." *Japa-Yajña i. e.* the *Brahma-Yajña*. **Śruti**¹ also: "When one repeats the *ṛks* along with the oblations of milk put into the fire, thereby he gives satisfaction to the gods; when the *Yajus* with the oblations of clarified butter, the *Sāmans* with oblations of Homa, the *Atharva* *Āngirasas* with oblations of honey, the *Brāhmaṇas*, histories, the *Purāṇas*, the *Kalpas*, *Gāthās*, *Nārāsaṃsis* with oblations of fat, by that he brings satisfaction to the gods; these thus pleased, give him satisfaction by (endowing him with) long life, splendour, vigour, prosperity, and the superior knowledge of *Brahma*, and with food and the like."

In this connection a special rule has been pointed out in the **Līṅga Purāṇa**: "The study of the veda of one's own *S'ākhā* is declared as the *Brahma-Yajña*." As to what has been stated in the **Śruti**²: "When one repeats the Veda, even one *ṛk*, or *yajus* or *sāma*, that stands (equal) as the *Brahma-Yajñas*," that has a reference to a non-study day. Hence also **Āpastamba**³: "Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then one may recite one *Ṛk* (verse) or one *Yajus* (verse), or one *Sāman* or with *Bhūh*, *Bhuvah*, *Suvah*, 'in faith I offer true devotion,' then indeed his daily recitation is accomplished thereby for that day." This also has a reference as on a non-study day. Hence also **Manu**⁴: "In regard to a daily performance there is no interruption (on account) of a non-study day; for indeed, that has been stated as the *Brahma Satra*. At that the Veda takes the place of the burnt oblations, and it is meritorious (even) when (any occasion requires) a cessation of the Vedic study, takes the place of the exclamation *vashat*." "In a daily performance, *i. e.* the daily study of the Vedas, *i. e.* at the *Brahma-Yajña*. **Śruti**⁵ also: "For this *Yajña*, two are the occasions for non-study; either oneself being impure, or the place being impure." The meaning

1. Sahavai 9; cf. Yājñavalkya *Āchāra* 41-46.

2. Sahavai S. 11.

3. 4 Dh. S. I. 4, 12, 5.

4. Ch. II. 106.

5. Sahavai 15.

is that two only are the occasions for a non-study and none else. Having thus made the study of the Veda, one should repeat thrice the concluding *rk Namō Brahmanē* etc. To that effect also the *Śruti*:¹ "That *yajña* is commenced and concluded immediately; of that the final *avabhṛta* bath is before the evening; *Namō Brahmanē* is the concluding *rk* repeated three times; after touching water, one goes home; thereafter whatever little one may give, that is the *dakṣhinā*."

For acting in this manner *Yājñavalkya*² states the fruit: "Whatever portion one studies, of that each he obtains the fruit: he enjoys the fruit of thrice bestowing the earth full of treasures." *Śruti* also: "To the extent to which by donating this earth full of treasures one conquers the heaven, to that extent he conquers the world large in extent and imperishable; moreover he gets over all accidental deaths, and goes to the region of *Brahma*."

Thus in the *Smṛtichandrikā* the *Brahma-Yajña*.

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Now the *Water libation-Tarpana*³.

There *Sātātapaḥ*: "Thereafter a twice-born *snātaka* should offer the water oblations to the Gods, the *Rṣhis* and the manes in respective order." This moreover, should be performed after the *japa*. To that effect moreover *Vasiṣṭha*: "One should silently repeat the mantras stated in the *Rk*, *Sāma*, and *Atharva* Vedas, also the *Yajus*; and having recited in this manner, thereafter should one offer the water oblation in honour of the Gods, *Rṣhis* and the manes." As for what has been stated by *Yoga-Yājñavalkya*: "One should silently repeat with concentration the Vedas and the like at the banks and offer slowly respectful salutations with folded hands while repeating the Vedas, and for the proper completion of the *Brahma-Yajña*, even the esoteric lore also, or after having repeated silently the *Pranava* according to capacity thereafter one should perform the water oblations," to be after the *Brahmayajña*, that has a reference where the *Brahma-Yajña* is performed after the morning oblations into the fire; as there also that has been ordained. To that effect also *Bṛhaspati*: "That, moreover, one should perform either before the water oblations, or after the morning oblations into the fire; or at the conclusion of the *Vaiśvadeva*, and not otherwise except for a (proper) cause." 'At the conclusion of the *Vaiśvadeva*' *i. e.* at the end of the *Manuṣhya-Yajña*. So also *Kūrma Purāṇa*: If

1 Sahavai 13.

2 Āchāra 47, 48.

3 तृप्ति in the word तर्पण. Each water offering is accompanied with the expression तर्पयामि at the end, and the whole performance so made is called तर्पण.

by chance the Brahma-Yajña happen not to have been performed before the water oblations, then indeed after performing the *Manuṣhya-Yajña*, thereafter should one make the recital of the Vedas." In connection with the subject of *Tarpana*, says **Śâtâtapa** : "(For) The Gods, the manes, the men and others as directed in the rules of one's own *S'âkhâ*, one should pronounce the water oblation with one handful of water for each." In the **Viṣṇu Purâṇa**¹ also : "Having purified oneself, having put on a cloth after having bathed, one should offer the water oblations to the Gods, ṛshis, and manes with concentration with the holy waters of the same. Three (times the) waters should one give away for pleasing the gods ; then for the ṛshis according to the rule, and once also for the Lord of the created beings ; for bringing about the pleasure of the manes, three (times the) water, O Lord of the Earth." **Vyâsa** also : "One handful each for the gods, while with two each, Śaunaka and others (ṛshis), the manes deserve and receive each one three handfuls". Here, the adjustment is to be according to one's own *S'âkhâ*. For the followers of the *S'âkhâs*, however, for whom no rule has been laid in the Veda, for them the rule of option only.

As for what has been stated in the **Kûrma Purâṇa** : "Touched on the back by the left hand, with the right hand should a wise man offer the water with the cavity of the hand and bring satisfaction to the gods, ṛshis and the manes," that is intended as a rule of option as against the aforestated offering of water libations with the cavity of the hand. Hence also **Yoga-Yājñavalkya** : "With both hands, with the face turned towards the *Aparâjitâ* direction, with the two forefingers closely knit, or with the touch of the left, 'may they be pleased' thus uttering loudly, or 'may he be pleased', one knowing the rule, should offer out water for the gods and the rest in particular. *Aparâjitâ* i. e. the North-East. As for what has been stated by **Vyâghra** : "He who offers out water with both hands even, that fool goes to the *Kâlasûtra* hell with the head turned down", that has a reference to the *Sûdras* and others. Hence also **Kârṣṇâjini** " At a *S'râddha*, as also at the time of marriage, (a donation) is offered with one hand, while at the *Tarpana*, with both (hands); this is a long rule established."

This *Tarpana*, moreover, must not be performed in water or the like. To that effect **Gobhila** : "Not in water, nor in vessels, nor when angry, nor (when) with one hand, does reach that water which is not

1 : III. 11. 26-28.

offered away on the earth." Therefore the import is that on land alone should (it) be given. **Saṅkha** also : "Never should one offer

PAGE 192* water to the manes in water ; after coming out, on a pure spot one should perform the *Tarpana* with

- 5 water". In this connection **Hārīta** states a special rule : "Having put on a dry cloth, and on a spot profusedly covered with darbhas, one knowing the law should perform the *Tarpana*, and not in a pot on any occasion ; or having taken water from a pot, one may pour it in another holy pot, or in a hollow full of water, but not on land where there are no darbhas".
- 10 The pot here, moreover, has been stated by **Pitāmaha** : "A pot made of gold or of silver, or prepared from copper or zinc, is the (proper) pot for the *Tarpana* of the manes ; but one made of earth, however, one should abandon."

- In regard to the spreading of the cover, however, a special rule has
- 15 been pointed out by **Yoga-Yājñavalkya** : "Having invoked with the mantras as before, and having spread over pure darbhas, over those with their ends towards the East the gods in proper manner, while over those with their ends towards the South the manes." *i. e.* one should offer water libations, is the supplement.

- 20 Where, moreover, the land is impure, there one may offer in water ; so says **Viṣṇu** : "Where standing in water, a man offers water in the water, that water does not go to the manes; (for them) it is useless. Where, however, the land is impure, one may, at his option offer *Tarpana* to the manes in water, for everything is well settled in water." With
- 25 this import also **Kārṣṇājini** even : "For the gods and for the manes also, one may offer the water libation in water; those, however, who have died without a sacrament having been performed to them, one may offer the water libation on land." Here **Baudhāyana** states the rule about the water libations : "One may offer three water libations on land, for those
- 30 others for whom a sacrament has been performed ; for those who have died without any sacrament having been performed for them, one may throw one only in water."

- Here this is the *Mantra* : "Those beings who have been cremated with fire, as also those in my family who have not had the fire cremation,
- 55 by this offering made on the land may these be pleased and go to the highest region." Here, by regard to the difference in the performer, a difference in the place also has been pointed out by **Hārīta** : "With a wet cloth on, one may perform in water, the *tarpana* (water libation),

âchamana (sipping), and *japa* (silent repetition); dressed in a dry cloth, one should perform on land *tarpana*, *âchamana* and *japa*." By standing in the water, is the supplement. Hence also **Sumantu**: "One wearing a cloth saturated with water, who while on land offers a water libation squeezed out of the cloth, the dead drink it by displacing." 5
 'Displacing' i. e. by displacing those for whom it is intended. **Likhita** also: "With a dry cloth in water, and outside also with a wet cloth on, a bath, a donation, *japa*, an oblation, and the water libation to the manes, is fruitless." 'Bath', i. e. a Brâhma bath. Hence also **Hârîta**: "The Brâhma bath, as also donation, and the *tarpana* for the gods and the manes, one performing in water with a dry cloth on becomes a great sinner." Here, 10
Another Smṛti: "With iron or a pearl in the hand should be performed the *tarpana* for the manes, or with jewels, gold or the darbhas, but never by one impure." **Yoga-Yājñavalkya** also: "Gold held in the fourth finger, and silver in the second, iron held in the little finger—by that a man becomes 15
 purified". **Marîchi** also: "Without silver or gold, without copper and sesamums likewise, and without the mantras or the darbhas also, it does not reach the manes." This text is not intended to include silver &c. Since say **Marîchi** and **Yoga-Yājñavalkya**: "In the absence of the 20
 sesamums even, accompanied by gold or silver; when however, these are not available one may sprinkle with the *darbhas* and *mantras*." By this the necessity of sesamums at the water libations for the manes comes to be stated. Hence also **Vṛddha Manu**: "As a King 25
 following his duty passes against a thousand fighting warriors, similarly does water mixed with the sesamums goes through the dead." As for what is stated in the **Râmâyana**: "Purification of the feet without oil, and the *tarpana* devoid of the sesamums, all that moreover to you in water, as also a *śrâddha* with the *dakṣhîṇâ*", that is intended where even when the sesamum is available, the 30
tarpana is made without it; otherwise there would be contradiction with text of **Mârîcha**.

In regard to the taking of the sesamum **Marîchi** states a special rule: "It should be given with an open hand, there no *mudrâ* should be exhibited; in the left hand should be taken the sesamums, while the right hand should be free. "*Mudrâ*", i. e. the combination of the thumb and the index fingers. 35
 This has a reference to *tarpana* made with unlifted waters; for the lifted, however, a special rule has been stated. So also **Yoga-Yājñavalkya**: "If, however, it be lifted, one should mix the sesamums with water and

sprinkle; otherwise than this, however, the sesamums should be taken up with the left by the wise". 'Otherwise', *i. e.* unlifted.

This even has a reference to a part of the body having hair on. Otherwise a sin has been declared. So also **Gobhila**: "One who offers
 5 *tarpana* to the manes by placing the sesamum on the hair is thereby deemed to have made the *tarpana* with blood and water. A twice-born while performing the *tarpana* should always offer water libations to the gods with white (sesamums), to men with those of mixed colour; while to the manes one should offer the water libations with black sesamums." In
 10 the **Kûrma Purâṇa** also a particular rule has been pointed out in regard to the *tarpana* for the gods, ṛshis and the manes: "To the gods, also to ṛshis, one should offer water libations with rice grain and water; to the manes, with black sesamums with devotion and in accordance with the rules ordained in one's own Sâtra."

In regard to the *tarpana* with sesamum as aforesaid, **Marîchi** states
 15 an exception: "On the seventh, as also on a Sunday, in the house, as also on the birthday always, a servant, a wife and the like should not offer *tarpana* with sesamums." In the **Purâṇa**: "Of both the fortnights, O king, on the seventh, at night, at the two twilights, one desiring learning, sons,
 20 and wife, should avoid sesamums on the five occasions. Consuming the *Nimba* (leaves), oil, *tarpana* with sesamums, and anointing, one should never do (these) on the seventh, as also taking meals in a copper pot."

Here **Satyavrata** mentions those to whom water libations should be offered: "With the sacred thread¹ to the right side, to the Gods; with
 25 the same hanging from the neck,² across the breast, one should thereafter offer with devotion libation to men, the sons of Brâhmanas, the ṛshis likewise; thereafter turning it to the³ left, and by the left over the knee on the ground on the darbhas should one offer libations to the dead." In the **Purâṇa** also: "The gods and the followers of gods, sages and their
 30 associates even, the manes and all the deceased ancestors, one should always please by water libations thereafter." In the **Matsya Purâṇa** also: "The Devas, Yakṣhas, likewise the Nâgas, Gandharvas, Apsaras and the Âsuras, all the cruel ones, the Suparnas, the trees, reptiles, birds, those living on the wind, those living in water, and similarly those going up into
 35 the sky, as also those beings which are without a support, likewise which are devoutly intent on Dharma, for the satisfaction of these, this water is

1 उपवीतं. 2 निवीतं. 3 प्राचीनावीतं or अपसव्य. cf. निवीतं मनुष्याणां प्राचीनावीतं पितॄणां उपवीतं देवानाम्.

being offered by me. With the *upavîta* to the gods ; thereafter one should become *nivîti*, and should with devotion offer water libations to men, the sons of Brahma and the *r̥shis* likewise, Sanaka, Sananda and the third Sanâtana, Kapila, Âsuri, Saunu, Pañchaśikha, all these may together reach satisfaction by the water offered by me with the cavity of the hand. 5
 Marîchi, Atri, Âṅgiras, Pulastya, Pulaha, Kratu, Prachetas, Vasîṣṭha, Bhrgu and Nârada also, to all the Devar̥shis and the Brahmar̥shis, one should offer water libations with rice and water ; thereafter having placed the sacred thread to the left, and by the left from the knee one should offer *tarpana* on the ground to Agniṣhvâttas,¹ likewise Saunyas, the 10
 Havishyantas, also the Uṣṇapas, the Pinâkins, Barhiṣhadas, as also others moving about at random, one should offer *tarpana* with devotion to these manes with sesamum, water, and sandal, with darbhas in the hand and according to the rules as ordained ; thereafter one should offer libation to the dead.” **Yoga-Yājñavalkya** also : “ One should offer 15

PAGE 194* the water libation to Brahmâ first, Viṣṇu, Rudra, Prajâpati, the Devas, the Chhandas, Vedas, R̥shis, rich in austerities ; the Âchâryas, Gandharvas, the sons of the Âchâryas likewise, the year with the components, the divine nymphs likewise ; so also the Devas, Âsuras, Nâgas, oceans, and the mountains also ; then the rivers 20
 and men also, and indeed the Yakṣhas and the Rakṣhas also ; the Piśâchas, the Suvarnas, the Bhûtas and beasts likewise ; herbs, medicinal plants and the fourfold aggregate of living beings ; on the left knee, thereafter with the face turned towards the south, with the hands one should pronounce and offer libations pointed to each with the mantras, all the hosts of the 25
 manes ; to the maternal ancestors also should a wise man always offer libations with devotion.” There, the use should be thus : “ May Brahmâ be pleased.” “ With the right hand touched on the back by the left, one with the pronunciation of the name preceded by Om, ‘ may.....be pleased’ with these words should sprinkle water.” With the same is that 30
 intended for the libations to the gods.

Śaunaka² also : “ Agniḥ, Viṣṇuḥ, Prajâpatiḥ, the Vedas, Devâḥ, R̥shis, Chhandasas, the sound Om, the sound Vashat, the Vyâhrtis, the Sâvitri, Yajñas, the Heaven and Earth, the Firmament, Day and Night, the Sâṅkhyas, Siddhas, Samudras, Rivers, Mountains, Fields, medicine, 35

1 These are the several kinds of *ṛt̥s* some of whom are for the Brâhmaṇas elaborated in Manu III. 194-201.

2 See Âśvalâyana Gr. Sûtra III. IV. 1-5.

Herbs, Gandharvas, Apsarasas, Nâgas, birds, cows, the Sâdhyâs, Vipras, Yakṣhas, Rakṣhasas, the created beings, thus ending." Now the Rṣhis: "Satarchana, Mâdhyama, Grtsamada, Viśvâmitra, Vâmadeva, Atriḥ, Bharadvâjah, Vasishṭhaḥ, Pragâthâ, Pâvamânyaḥ, Kṣhudrasûktâḥ, Mahâsûktâḥ. With the sacred thread over the right shoulder and thrown to the left side. 'Sumantu, Jaimini, Vaisâmpâyana, Paila, Sûtrabhâṣhya-Bhârata-Mahâbhârata-Dharmâchâryas, Jânantî, Bâshkala, Gârgya, Gautama, Śâkalya, Bâbhavya, Mâṇḍavya, Mâṇḍukeya, Gârgî, Vâchaknavî, Vadavâ, Prâtithyî, Sulabhâ, Maitreyî, Kaholâ, Kaushitaka, Bhâradvâja, Paiṅgya, Mahâpaiṅgya, Suyajña, Sâṅkhyâyana, Aitareya, Bâshkala, Gârgya, Sujâta-vaktra, Audavâhi, Mahaudavâhi, Saujâni, Śaunaka, Âśvalâyana, and such other Âchâryas, all these may have satisfaction,' thus for each individual having offered water libations to the manes." Here also, as before, the offer is thus, 'may Agni be satisfied', Om.

Or as stated in the **Kûrma Purâṇa**: "Thereafter one should offer water libations to the Gods, the Rṣhis, and the groups of the manes likewise; by uttering the word Om at the beginning and at the end of the name 'I offer the water libation.'" Or as stated in **Another Smṛti**: "'May he be pleased,' with this pronunciation, or even as 'may you be pleased,' one knowing the rules should throw out water for the gods and all the rest without leaving any." Here, in regard to the objects of the libation, the adjustment should be according to (the usage of) the particular *S'âkhâ*. Hence also **Satyavrata**: "Having pronounced in this manner the water libations for the Gods, and Rṣhis, one should perform it separately and indeed as part of the bath as prescribed in his own *Sâkhâ*. Of the followers of the *Yajus S'âkhâ* having separate divisions the water libation for the divisional Rṣhis has been stated: "Thereafter, one should, after being purified, offer these divisional Rṣhis with undisturbed minds, with the accompaniment of the mantras on the *parva* days, and also on the eighth."

In regard to the libations to the manes, **Paithînasi**: "Thereafter having placed the sacred thread by the right shoulder to the left side, and standing with his face to the direction¹ of the manes, one should offer libations by the holy² part of the manes, to the manes in the heaven as also to those not in the heaven." 'In the heaven', such as the Vasus &c. "Not in the heavens", *i. e.* one's father and other ancestors. These, moreover, have

1 *i. e.* the South. 2 विपुलीय—*i. e.* the cavity between the thumb and the fourth-finger; See Yājñ-Âchâra. 19.

been indicated by himself : "Dhruva, Adhvara, Soma, Âpa, also Anala and Nala, Pratyûsha, Prabhâsa, (these) have been declared as the eight Vasus, Ajaikapâda, Ahirbudhnya, Virûpâksha, Raivata, Hara also, and Bahurûpa, Tryambaka the lord of the Gods ; Sâvitra, Jayanta, Pinâki, and Aparâjita ; these have been pronounced as the eleven Rudras, the foremost of the gods. Indra, Dhâtâ, Bhaga, Pûshâ, Mitra, and Varuṇa, Aryamâ, Archi, Vivasvân, Tvashṭâ, Savitâ, and Viṣṇu also ; these twelve Âdityas are indeed, considered as the best among the gods ; these manes of the heaven should all be worshipped with respect." Here, the

PAGE 195* formula should be thus : ' Bow to the Dhruva ' and so on similarly. Hence also **Yoga-Yâjñavalkya** : "The Vasus, the Rudras likewise, with the accompaniment of salutation"; one should offer water libations is the supplement. Thereafter one should offer libations to one's father and the rest. Here **Satyavrata** states a special rule : "After having placed the sacred thread from the right shoulder towards the left, and from the left knee on the ground, one should offer libations to the dead with darbhas in the hand." **Kâtâyâna** even : " Thereafter, one should offer water libations to gods, with the sesamums to the manes also ; (saying) at the end, 'Bow to you, I offer libation ' and pronouncing 'Om' at the beginning and at the end also." **Paithînasi** also : " After taking up for each person the name and the gotra, one should throw up three times loudly with the water and sesamums in the cavity of the hand." **Yoga-Yâjñavalkya** also : " To the south, with the holy part (of the body) for the manes, one should sprinkle water in accordance with the rules ; with the right hand only should one take up near the holy part for the manes. To members of the same class should water be given, not to those of another *varṇa* ; pronouncing the gotra, name and *svadhâ*, one should offer libations in order of priority." In regard to the use of the name, etc. **Baudhâyana** states a special rule : " *S'arma*-ending has been stated for a Brâhmana, while *Varma*-ending for a Kshatriya, and *Gupta*-ending for a Vaiśya only, *Dâsa*-ending for one born a Śûdra. In the case of all the *Varnas* even, for the manes, by the father's gotra ; the father's gotra for the maidens ; for the married, by the husband's gotra." Thus, the actual performance would be as follows : "Om the Pitrs, of the Vatsa gotra, *pitr Viṣṇuśarmanah*, (to the father Viṣṇu Śarman) *svadhâ* with a bow, I offer the water libation." In this manner also should one offer water libations to father's father and the rest. Thus for each one, the offer of three handfuls. Thereafter, for the mother, "Of the Vatsa gotra, for Gaṅgâ *svadhâ* with a bow, I offer the water libation." In this manner,

the father's mother and the father's grandmother. Thereafter, for the mother's father and the rest. That has been stated by **Satyavrata** :
 "To the fathers one should offer every day, then to the mothers also, then to the mother's father and others and commencing with the father's
 5 brother, the son also."

Baudhāyana¹ also : "With the sacred thread over the right shoulder to the left side, (he should say)—'Om to the father, *svadhâ*, adoration, I offer this libation for their satisfaction, to the father's father, *svadhâ*, adoration to the father's father's father; to the mother—to the father's
 10 mother, to the father's father's mother—. To the mother's father, to the mother's father's father—to the mother's father's father's father—to the mother's mother—, to the mother's father's mother—, to the mother's father's father's mother—. Om to the *Āchāryas*—, to the wife of the *Āchārya*—, to the Guru—, to the wife of the Guru—, to the friends; to the
 15 wife—, to the kindred (*jñāti*)—, to the wives of the kindred—, to the *amātyas*, neighbours—, to the wives of the *amātyas*—, to all friends—; to the wives of all friends—".

In this connection has been declared by **Yoga-Yājñavalkya** : "One should offer libations with the *mantras* to the group of manes in
 20 their individual signs." These *mantras*, moreover, have been set out by the **Same Author** : "*Udiratām*,² *Āṅgirasah*, *Āyantu* etc., *Ūrjam* etc., *Pitr̥bhyo ye Cheha* etc., *Madhu vātā* etc., the three *rks*. Holding the manes in contemplation, one should sprinkle, and repeat the *mantras* in the order and also (the words) 'may you be pleased,' for their satisfaction; then with folded hands, having pronounced *namo vah* thereafter
 25 one should offer libations to the mother's ancestors for sinlessness, being devoted to the highest duty." The meaning of this: At the conclusion of the *mantra* '*Udiratām* etc.' one should offer the first sesamum water from the cavity of the hand with the words 'of such and such a gotra, such and
 30 such a name, may you be pleased'. In this manner at the conclusion of the second and the third *mantras* also *i. e.* "*Āṅgirasah*, *āyantu nah* ; thereafter, at end of each of the *mantras* viz., *Ūrjam vahanti pitr̥bhyah svadhâ ye cheha pitaro*, one should offer separately for each, sesamum water from

1 Dh. S. II. 5-28-29.

2 उदीरतामवरऽङ्गिरसासऽङ्गमध्यमाः पितरः स्तोम्यास्तः &c. R. V. VII. 6-17.

अङ्गिरसो नः पितरः R. V. VII. 6, 15. आयंतु नः पितरः.

ऊर्जं वहन्ती; ये चेह पितरो ये च R. V. VII. 6, 19. मधु वाता क्रन्तायते R. V. I. 6, 18.

नमो वः पितरो.

the cavity of the hand with the words 'Paternal fathers, of such and such
gotra, of such and such name, may you be satisfied,
PAGE 196* *svadhâ*. Thereafter in the same manner with the
mantra *Madhu vâtâ* etc., one for each for the father's
father. In the same manner for the mother's father and the rest also ; the
mantra, however, *Namo vah* the same only recurs again and again for each.
For the mother and the like others, however, one should give by the
names etc. only. Thus has been expounded by some.

For one, however, whose father is living, **Yoga-Yājñavalkya** states a
special rule : "*Kavyavât* is the fire ; Soma, Yama, and Aryamâ likewise,
Agniṣhvâtâs, Somapas, and Barhishadas, also, if one has a father living,
these he should know to be the Pitrs ; to these also the father may offer ;
or to these he may cause to be offered ; to these dead also, should a twice-
born whose father is dead." Here the formula is 'I offer libation to
Kavyavâhana'. As it has been stated in a **Smṛti** : "At the end of the name
I offer water libation." Here **Purâṇa** : "To the dead, moreover, one should
offer separately, intently remembering them in mind ; and to oneself also
one may offer water ; so said Dwaipâyana."

Here **Kâtâyâna** states the handful of water to be offered at the end :
"Those of the father's family, and those of the mother's family, as also
those others who are entitled to water, to these I offer the water libation,
thus should be the water libation at the end."

Thereafter, one should offer the desired water. It has been stated
in the **Vishṇu Purâṇa**¹ : "Or this also should one recite at the end, O
King : 'I am offering of my wish for the benefit of created beings, after
having offered water libations for the satisfaction of the gods &c.—The
gods, the Âsuras, likewise the Yakṣhas, Gandharvas, the Urugas, Rakṣhas,
Pisâchas, Guhyakas, Siddhâs, Kûṣhmândas, horses, birds, or the aquatics,
those living on the land, and those creatures supported on the wind, may all
these derive satisfaction by this water offered with the cavity of the hand.
Also those lying in the hells and under all kinds of torments, for
the satisfaction of these also this water is offered by me. Those who were
relations, and who were not related, as also those who were related in
another birth, may these have entire satisfaction, and also whatever has
been desired from me". In the **Purâṇa** : "Stationed at any place, but
oppressed by hunger and thirst, for these, indeed, may this sesamum

1 III. 11, 31-35.

water offered be for ever and undiminished. Those of the mother's family, as also those of the father's family likewise who are dead ; for these indeed may this sesamum water offered be for ever and undiminished."

5 In the **Vishṇu Purâṇa** has been stated in brief the (mode of) water libation for those who are unable (to do it) in details : " 'May the world be pleased as far as the far end' pronouncing these words, one who desires to perform the water libations briefly should throw three handfuls each."

10 For one so doing **Śaṅkha** states the fruit : "One who after he has bathed, by offering sesamum water for the satisfaction of the manes, attains to the region of the manes, and gives satisfaction to the manes". In the **Purâṇa** also : "In this manner, a twice-born who every day offers water libations for the satisfaction of all created beings, such a one goes to the
15 highest place, the embodiments of lustre and immune from disease."

Now, for not doing, a sin has been pointed **there** also : "One who does not offer satisfaction to the gods, sages and the manes, such a one become a debtor to the gods and the rest, and goes down to hell." **Yoga-Yājñavalkya** also : "He, however, who through a state of unbelief does not
20 offer water libation to the manes, his manes (being) thirsty for water, *drink* the drippings from his body." 'Drippings from his body' *i. e.* blood. **Kâtyâyana** also : "As one oppressed by the autumnal Sun desires a shade, one who is thirsty, water, and one is hungry, sufficient food ; a child, his mother, and the mother also, the child ; a young woman a male,
25 and a man also, a young woman ; similarly all created beings the immovables as well as the movables, desire water from a Vipra ; all those desirous of an all round prosperity, therefore, it should always be done ; one not doing is affected by a great sin, and a Brâhmana in performing it indeed maintains this whole world."

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30 In this connection **Yama** recites a manes' song : "Will ever such a one be born in our family, who will give us handful of water libation, in rivers with profuse water, and particularly from the cold ones !" **Vishṇu** also : "May such a being be born in our family, who will give us a handful of water libation, in rivers with abundant water and in particular in the cold
35 ones." Hence also **Hârîta** says that one should not cross a flowing river without (the performance) so he says : "The gods and the manes also anxiously desire everywhere a handful of water libation ; when, however, it is not given

being disappointed, they go back as they came." Here **Yoga-Yājñavalkya** :
 "As long as one does not offer water libations to the Gods, Ṛṣhis and the
 manes also, so long must he not squeeze the cloth with which a twice-
 born had taken the bath ; the ancestors of those who squeeze the bathing
 garment without offering the water libation, go disappointed after having
 given a terrible curse." The import is, that therefore one should squeeze
 (the cloth) after (offering) the water libation. In this connection, a special
 rule has been pointed out in **Another Smṛti** : "The water squeezed from a
 cloth, says the *S'ruti* is the luck of those who partake of the remnants at a
 Śrāddha ; therefore one should squeeze on land." 5 10

After squeezing, **Yoga-Yājñavalkya** : "After having squeezed the
 bathing cloth, after sipping, being purified, with concentration one should do
 the worship of the gods, such as Brahmā and others, free from jealousy."
i. e. after sipping and a water offering to the Sun with the cavity of the
 hands. 15

So also the **Viṣṇu Purāṇa** : "Having offered properly to these the
 water libation with a special desire with devotion, and after having sipped,
 thereafter, one should offer a handful of water to the Sun." In this connec-
 tion, a special rule has been pointed out in the **Viṣṇu Purāṇa**¹ : "Thereafter,
 one should offer *arghya* to the Sun with sesamum, flower and water in
 the cavity of his hands, standing (and raising) upto the forehead,
 and pronouncing the ṛk *Haṁsaḥ śuchiṣhat* ; while in the water, after
 having bowed to the god, thereafter a wise man should go home, and, after-
 wards one should offer worship to Viṣṇu with the *Puruṣa Sūkta* ". 'One
 should go home' *i. e.* after collecting water, vide this Smṛti of **Garga** : 20 25
 "On all the three periods of junctions, with restraint in speech, one should
 secretly bring water and purify the part of the house used for sacrificial
 purposes, meals, the articles, and one's servants."

Thus in the **Smṛtichandrikā** the Rule about **Tarpaṇa**.

Now the **Yama-Tarpaṇa**.

30

There in the **Skanda Purāṇa** : "In the dark half, on the fourteenth
 day, when there is a Tuesday, then after bathing in pure water, one
 should offer water libations with the names of Yama." Those names have
 been pointed out by **Vṛddha Manu** : "On the fourteenth of the dark half,
 having reached any river and Yamunā in particular, with concentration
 and the organs under restraint, to Yama, Dharmarāja, Mrtyu, and 35 38

1 III, 11, 37.

- to Antaka also, to Vaivasvata, to Kâla, Sarvabhûtakṣhaya, Audumbara, Dadhna, Nîla, Parameshthin, Vṛkodara, Chitra, Chitrugupta, indeed a salutation," *i. e.* one should offer water libations. The construction should be 'Now to Yama', and so on. Or on the dark thirteenth, "To Yama, 5 Dharmarâja, Mṛtyu, and to Antaka also; to Vaivasvata, Kâla, to Sarvabhûtakṣhaya also," with these seven salutation mantras, one should offer water seven times; one is completely liberated from all sins," thus having been stated by the **Gadya-Vyâsa**. Here **Vṛddha-Manu** states a special rule : "For each one, having prepared handfuls of water mixed with sesamums, 10 the sin perpetrated during the whole lifetime vanishes at that very moment."

- In the **Skanda-Purâṇa** also : "With face turned towards
PAGE 198* the South, properly concentrated, with the holy finger
for the gods, Lord of the dead, with sesamums, since
he is the Lord of the dead." For so doing, **Vṛddha-Manu** states the
15 result : "Whatever sin has been committed in this birth, as also that
which had been committed in another birth, one offering water libations
on the fourteenth date (falling) on a Tuesday, wipes it off." **Yama** also :
"In any river whatsoever, indeed, after bathing on a dark fourteenth, by
offering water libation to Dharmarâja, one is freed from all sins."

- 20 Thus in the **Smṛtichandrikâ** the **Yama Tarpana**.

Now the **Bhîṣhma-Tarpana**.

- So, they prescribe the Bhîṣhma Tarpana on the white eighth of Mâgha. So also **Purâṇa** : "On the white eighth of Mâgha, one who offers a water libation with his hand, the sin committed during the year perishes 25 at that very moment." There, this is the mantra. "To one belonging to the Vaiyâghrapâda gotra, and having the Sâṅkṛtipravara, to the son of the Ganges, the Bhîṣhma, I offer sesamum water; I offer this water to the sonless Bhîṣhma.

Thus the **Bhîṣhma-Tarpana**.

- 30 Now the **Worship of the gods—Devatârchanam**.

- There **Hârîta** : "One should perform the worship of the Deity after the *Japa-Yajña*, either on an altar, or in an image, in water, in the fire, or in the heart even." *Japa-Yajña i. e. Brahma-Yajña*. Here in connection with *Brahma-Yajña*, **Yâjñavalkya**¹ having stated : "For the successful completion 35 of the *Japa-Yajña*, one should repeat the lore about self-knowledge."

¹ Achâra, 101.

Marīchi also : “ Having duly completed the worship of the deity, after (having offered) the morning oblations into the fire, either in an altar, or in an image, or in the fire, or even in the heart.” In the **Nṛsiṃha Purāṇa** also : “ Having performed salutation to the Deity in water, thereafter a wise man should go home, and thereafter with the Puruṣa Sūkta should worship Viṣṇu.” Here, in regard to these, an option should be understood. Here **Yoga Yājñavalkya** : “ In the thumb Govinda, while in the forefinger Mahādhara ; in the middle finger Hṛṣhīkeśa, in the fourth finger Trivikrama, in the little finger, one should deposit Viṣṇu, and in the middle of the palm Mādhava ; oblations thrown into the fire, or the worship of the Deity offered, all that becomes imperishable by the power of the *hastanyāsa*.”

There the worship has been stated by **Nārada** : “ The divine sage Nārada was asked about this subject in the past by Nara and Nārāyaṇa and by the great sages who had accompanied them. ‘ May you please expound the process of the worship of Nārāyaṇa, for us to hear, by which one obtains the fruition of all things of Dharma, Artha and Kāma.’ After hearing this, and after contemplating for a long time, he remembered what in ancient times he had heard when fallen from the Puṣkarākṣa in the milky ocean.”

O sages, may you all hear the worship of Puruṣhottama, by performing which all the sages obtained absorption into the Brahman.

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“Having bathed as prescribed by the rules, (and) with the face turned towards the East, pure in mind, after having completed the performances as prescribed in one’s *śākhā*, and after having offered oblations into the fire, one should perform the worship of Viṣṇu, the God of gods, the wielder of the disc. In water, in the heart, in the Sun, upon an altar, as also in images, in these six has been stated by the sages the worship of Hari to be proper. The god of those who perform rituals is in the fire ; of the wise and the learned, the god is in heaven ; of little intellect, the image, and of the Yogis, Hari is in the heart. Water, indeed, is his residence ; therefore, in these always is Hari ; and by reason of omnipresence, also in the altar, for the devotional minds. In the R̥gveda the Pauruṣa Sūkta is the best for esoteric worship. Of this Sūkta which is in the Anuṣṭup metre, and which has the Triṣṭup at the end, the Deity is the Puruṣa who is the origin of the world ; and Nārāyaṇa has been declared the R̥ṣi. One should place the first (r̥k) in the left, the second in the right hand ; while

- the third in the left foot, and the fourth in the right likewise; the fifth in the left shank, in the right similarly the next following; while the seventh in the left waist, in the right likewise the eighth; the ninth however in the midst of the navel, one should place the tenth in the heart; 5 the eleventh in the region of the throat, the twelfth in the left armlet, while the thirteenth in the right, and in the region of the mouth, the fourteenth; and similarly in the eyes the fifteenth, the sixteenth one should place in the forehead. As in regard to oneself, so in regard to the Deity, the ritual of the placings should be properly performed. Having, however, 10 performed the placing first, afterwards is the worship of the Deity? With fragrant perfumes and flowers, a wise man should worship his own self. Thereafter, having worshipped the platform with auspicious perfumes, flowers and grains, with the first *rk* one should invoke the Deity *Puruṣot-* *tama*; with the second, one should offer a seat, so the footwash with the 15 third; with the fourth should be offered the *arghya*, and with the fifth the sipping; with the sixth one should perform the bath, and with the seventh the cloth; the sacred thread with the eighth, and with the ninth the perfume; with the tenth shall be the flower offering, while with the eleventh the incense; with the twelfth likewise the lamp, and with the 20 thirteenth, the cooked rice also; with the fourteenth the salutation, with the fifteenth the circumambulation by the right; with the sixteenth one should do the removal, and in regard to the remaining part of the ritual, as before. At the offer of the bath, cloth, and the upper garment, one should make the sipping. After having offered sixteen oblations of cooked 25 food into the fire with sixteen mantras, the remnant one should offer to it and should offer water for the sipping thereafter. Then, with sixteen mantras, one should offer sixteen flowers, and one should again recite the entire *Puruṣa Sūkta*. Thereafter having gone round by the right and held in contemplation *Nârâyaṇa* with the conch, disc, and mace in his 30 hand, and who is immune from disease, one should properly worship *Viṣṇu*; by thus worshipping, one obtains the accomplishment (of his object) by six months, and by the same also, by the year, one reaches complete absorption. Always should be held in contemplation *Nârâyaṇa* standing in the midst of the Sun's orb, and seated on the lotus-seat, wearing an 35 armlet, with golden earrings, and crest, attractive, with the golden body holding the conch and the disk." In the *Kîrma Purâṇa* also: "There is no Vaidika performance more meritorious than the worship of *Viṣṇu*; therefore, one should always worship *Hari* who is without a beginning, middle, or end, with the *Tadviṣṇoh* mantra, or with the *Puruṣa sūkta*; no mantra

equal to these two has been stated in the four Vedas even, or the Deity *Isâna*, the everlasting *Bhagavân*, one should worship *Mahâdeva* with a pure mind the Great Lord ; with the *Rudra* or *Gâyatri* mantra, or with the *Pranava* or with either the *Isâna*; or with the *Rudras*, or the *Tryambaka* with concentration ; likewise one may repeat with the mantra *Om namahâshivâya*.

Baudhâya also : “ Now hereafter we will expound the mode of the daily worship of the *Mahâ Puruṣha* (the Great Lord). After having bathed, and being purified, on a pure spot having besmeared with cowdung, and having prepared an image, one should worship with whole grains, perfumes, and flowers as may be available, and with

PAGE 200* water and flowers should invoke the *Mahâ Puruṣha* :

‘Om bhûh’, I invoke the *Mahâ Puruṣha* ; Om bhuvah—; om svah—. Om bhûh bhuvah svah—thus having made the invocation (with the words) ‘may the divine Great Lord come;’ thereafter he should greet him with a welcome. ‘May this be a welcome to the divine Lord ; there a seat is offered (with the words) ‘May the divine Lord be seated.’ Here one offers a brush. ‘There is the brush with darbhas thrice folded and of resplendent colour, may you accept it.’ Here one offers a bath etc. First I intend it for the conch, intend for the disc, on the right. I intend it for the mace, for the wood garland¹ on the west, for the great (jewel) *Vatsa*, and the *Garutmân* on the North side, to the *Śrî* and *Sarasvatî* (Goddesses of wealth and learning). *Puṣṭi* to the Goddess of prosperity, and *Tuṣṭi* of satisfaction, I intend; thus having covered the part of *Sâvitri* with the mantra and sprinkled with water, with the sacred ring on having brought water, one should show it to the Sun. To these the footwash should be offered with the mantra *Trîṇi padâ vichakrame*; with the *Pranava*, the *arghya* ; with the *Vyâhrtis* having removed away the dried flowers, having placed, *Divo va viṣṇu*, the sipping on the North, ‘salutation to the *Viśvakṣema*’ thus, now he should bathe it. With the three mantras commencing with *Âpo hiṣṭhâ mayo bhuvah*, with the four commencing with *Hiranyavarṇâḥ śuchayah pâvakâ*, and with the sub-section *Pavamânaḥ suvarjanaḥ*, and *Brahmaja-jñânam*, the *Vâmadeva r̥k*, and sacred yajus hymn *Yajuhpavitra* etc. with these six having administered the bath, now should offer libations with water thus : ‘I offer libation to *Keśava*, *Nârâyaṇa*, *Mâdhava*, *Govinda*, *Vishṇu*, *Madhusûdana*, *Trivikrama*, *Vâmana*, *Śrîdhara*, *Hr̥ṣîkeśa*, *Padmanâbha*, *Dâmodara*’; and after that having offered to the Deities, cloth with the *Pranava*, sacred thread with the *Sâvitri*, sippings with water, with the *Idam Viṣṇu* having

1 वनमाला—the one always described as worn by Viṣṇu, Kṛṣṇa. This is thus described.

आजानुलंबिनी माला सर्वतु कुमुदोज्ज्वला । मध्ये स्थूलकंदबादया वनमालेति कीर्तिता ॥

- sprinkled round the water by the right side, one should offer the sandal paste with (the mantra) *Gandhadvârâm*, with *Irâvati* whole grain, with *Tadvishnoḥ paramam padam* flower, with *Uddîpyasva* the lamp, with the mantra '*Devasya tva savituh prasave śvinorbâhubhyâm puṣṇo hastâbhyâm*,'
- 5 I submit this eatable of agreeable rice to the *Mahâpuruṣha*. Thereafter one should offer twelve flowers to him with twelve names commencing with Keśava, thus : 'Salutation to Keśava, bow to Nârâyana, bow to Mâdhava, bow to Govinda, bow to Viṣṇu, bow to Madhusûdana, bow to Trivikrama, bow to Vâmana, bow to Śrîdhara, bow to Hṛṣîkeśa, bow to
- 10 Padmanâbha, bow to Dâmodara, then bow to the conch, bow to the Disc, bow to the mace, bow to the wood-garland, bow to the prosperous Vatsa jewel, bow to Garutman, bow to Sri (Goddess of wealth), bow to Sarasvatî (Goddess of learning), bow to Puṣṭi (Prosperity), bow to Tuṣṭi (Satisfaction); then having decorated the Brâhmaṇas with the remnants
- 15 of the perfumes and flowers, and with the residues of the perfumes and flowers having decorated oneself, they praise him with the psalms from ṛk, Yajus, Sâma and Atharva Vedas." Some say that after repeating the Dhruva Sûkta, the Puruṣa Sûkta, and also other mantras relating to Viṣṇu. 'Om bhûr bhuvaḥ suvar-maharom. I take out the cooked rice
- 20 to the Mahâ Puruṣha,' with this having taken away the cooked rice, at the time of the taking out, with the words 'Om bhûh, I take away the Puruṣha. Om bhuvaḥ, I take away the Puruṣha, Om svaḥ I take away the Puruṣha, Om bhûrbhuvaḥsuvaḥ, I take away the Puruṣha,' with these words having taken away. 'May the divine possessor of fortunes go
- 25 pleased with this offering of an oblation, for returning again, for vouchsafing the sight again.' Thus at the spots of the images, in the fire, the invocation and removal, everything the same, a great means of securing prosperity, so it is said—so said the great divine Baudhâyana."

- Here, after the worship-Yoga Yâjñavalkya : "Having thus duly
- 30 worshipped the God of Gods, and having for a moment held in contemplation the stainless; thereafter one should have a look at the Sun with the ṛk *Hamsaḥ śuciṣhad*; one who after contemplation has a sight with this, such a one goes to the abode of Brahman." For doing in this way, Bhagavân states the fruit : "Those who always worship Viṣṇu, the
- 35 holder of the conch, disk, and the mace, these go to the eternal, endless and highest abode of Viṣṇu." Here Vyâsa : "Of all the people, the preceptor is Vyâsa, Nârâyana, Hari; a proper worship of him should be performed; indeed, it is the remover of all the sins."

The fruit of the worship of Śiva, however, has been indicated in *Śivaśāstra* :

PAGE 201* thousand milch cows to one accomplished in the Vedas, the merit of him who worships the Liṅga for

a day is greater than that. One who feeds the foremost of the twice-born every month the whole of his life, while one who worships once the Liṅga—this is equal (in merit), undoubtedly.”

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Likewise, for not doing also, a fault has been pointed out in the *Kūrma Purāṇa* : “He who through infatuation, or idleness, without performing the worship of the Deity eats, such a one goes to hells, and becoming a worm is born in this world.”

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Thus in the *Smṛtichandrikā*, the Worship of the Deity.

Now other texts relating to the bathing of the Divinities :

Anyāni Devatābhishekaviṣhayāni.

There, Pulastya in the *Viṣṇudharmottara* : “The fruit which would accrue by the donation of the hundred of cows, that would result from bathing Viṣṇu with a *prastha*¹ quantity of ghee undoubtedly. The Earth with the seven islands with immense wealth in it (can be secured) by bathing of the god Govinda with an *ādhaka*² (quantity) of ghee. On the twelfth or on the fifteenth, the bathing of Hari with the sacred bovine product, O lion of the Daityas! annihilates *Mahāpātakas*. When the summer solstice is reached, one who bathes Keśava with a *prastha* (quantity) of ghee, such a one, indeed, destroys all sin. Indeed, one who donates day after day, a tawny cow to the foremost of the Vipra, and in that period offers a ghee bath to the Deity, that indeed is equal to it. Those who observe (the Deity) being bathed with ghee during the summer solstice, these attain residence in the region of Viṣṇu and free from all sins. As the production of all the transformations such as curds and the like are from milk, in the same manner are all desires from a milk bath to Hari ” In the *Nṛsiṃha Purāṇa* also : “For having bathed once with curds Viṣṇu, the spotless and of a lovely form, one attains to the region of Viṣṇu, being served by the best of gods”. Yama also : “Removing the (dried) flowers from the Deities, invoking together the abodes of gods, and offering a bath to all the Deities has been stated in the Smṛtis to be

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1 प्रस्थ—A measure equal to thirty-two *palas*. 2 आढक—A measure equal to $\frac{1}{4}$ of a *Drona* = 64 *Prastas* = 16 *Kudavas* (=nearly lb. 7-oz. 11.).

अष्टमुर्ध्वेत्कुञ्चि कुञ्चयोऽष्टौ तु पुष्कलः । पुष्कलानि च चत्वारि आढकः परिकीर्तितः ॥

equal to the donation of a cow." In the **Nṛsiṃha Purāṇa** also : "For having smeared with devotion the image of Achyuta with the mixed pastes of saffron powder, *agaru*¹ and sandal-wood, O Lord of Kings one would dwell in heaven for ten million Kalpas²." **Śaṅkha** also : "One should offer the besmearing of sandal, saffron, camphor and dear-rut, excepting the *jāti* fruit." The combination of these, is the implication. In the **Padma Purāṇa** also : "Among incenses sandal is meritorious; *agaru*¹ is superior to sandal ; better than the two is the *Kṛṣṇāgaru* ; while saffron powder is superior to that."

- 10 In the **Nṛsiṃha Purāṇa** : "One should properly worship Hari with flowers which have not become stale, have no holes, and also are not infected by insects, or even with those sprung from one's pleasure garden. That fruit which a man obtains by donating ten gold coins, that fruit does he obtain by offering the *Drona* flower to Viṣṇu. The *Khādīra*³ flower is better than a thousand *Drona* flowers ; and the *S'amī* flower excels a thousand *Khādīra* flowers. The *Bilva*⁴ leaf is superior to a thousand *S'amī* flowers ; the *Bakula*⁵ flower is better than a thousand *Bilva* leaves. The *Nandyāvarta* is superior to a thousand *Bakula* flowers ; while the *Karavīra*⁶ excels a thousand *Nandyāvarta* flowers. The *Pālāśa*⁷ flower is superior to a thousand *Karavīra* flowers ; a *Kuśa* flower is better than a thousand *Pālāśa* flowers ; while the *Vanamālā* is better than a thousand *Kuśa* flowers ; but the *Champaka* flower is superior to a thousand *Vanamālā*.

- PAGE 202* Superior to thousand *Champaka* flowers is the *Āśoka* flower, and better than a thousand *Āśoka* flowers is the *S'evantī* flower. The *Gorjātī*⁸ flower is superior to a thousand *S'evantī* flowers ; better than a thousand *Gorjātī* flowers is the *Mālātī* flower ; better than a thousand *Mālātī* flowers is the *Sandhyāraktas*⁹, while superior to a thousand *Sandhyāraktas* is the *Kunda* flower. The *Mallikā* flower is superior to a thousand *Kunda* flowers, while to a thousand *Mallikā* flowers is a *Jāti* flower. One who offers with devotion a garland of a thousand *Jāti* flowers to Viṣṇu according to the rules, listen to the fruit for such a one. For ten million *Kalpas* a thousand times, and a ten-million kalpas a hundred times, he dwells in the town of Viṣṇu, with achievements equal to that of Viṣṇu."

1 *Agalochum*, *Amyris Aga* *Lochan*, गुग्गुलु.

2 कल्प— a day of Brahṃā or 1000 *yugas*, being a period of 432 million years of mortals and measuring the duration of the world.

3 The *Acacia* *Gatechu*.

4 The woodapple tree ; *Aegle Marmelos*.

5 *Mimusops Elengi*.

6 The red arsenic.

7 *Butea Fondosa*—किंशुक tree.

8 Lit.—Cow's braid flower.

9 Lit.—Red in the evening.

In the **Vishṇu-Rahasya** also : " As the Vipra is among the *Varnas*, likewise as the *Jāhnavī* among the holy places ; as Vishṇu is among the Gods, so is *Mālatī* among the flowers. One who worships day by day the God with Garuḍa on his flagstaff with *Mālatī*, such a one being freed from birth, death, old age and disease, obtains salvation. A flower becomes instantly a waste as it is offered to Hari, while for a day and night Hari enjoys the *Mālatī* flower. By offering worship to Achyuta with the fragrant *Mallikā* flowers, a man being redeemed from all sins attains eminence in the region of Vishṇu. One who worships Hari the destroyer of all sins, with *Pātālī* flowers, that meritorious soul goes to the highest stainless place of Vishṇu. Having duly worshipped Achyuta with white and red flowers of *Karavīra*, one goes where stays the Deity with Garuḍa on the flagstaff. By devotedly worshipping Achyuta with pure and pleasant incenses and with the best *Kubjaka* flowers, a man goes to the white island. A man goes to the town of Hari by properly worshipping *Adhokṣhaja* with white and non-white great perfumes and flowers sprung from the lotus plant. By worshipping *Hṛṣhīkeśa* with flowers sprung from the Ketaka, one goes to that holy region of *Keśava* which is immune from disease. Having worshipped with *Kunda* flowers *Keśava* the destroyer of sins, one goes to the abode of Vishṇu saluted by sages and bards. One who worships the Lord of the worlds with the *Aṭarūṣhika* flowers, that meritorious man goes to the highest place of Vishṇu. With the delightful *Asoka* flowers having worshipped God Achyuta the remover of the fear and distress of birth, one goes to Vishṇu immune from disease. By properly worshipping *Madhusūdana* with the bright flowers of *Tilaka*, with washed off sins, and free from fear, one becomes the follower of Kṛṣṇa. By worshipping *Keśava* Vishṇu with the *Nīpa*, *Arjuna*, *Kadamba*, and the fragrant *Bakula* flowers one will have done a meritorious deed, and deserved the region of Vishṇu. By worshipping *Hṛṣhīkeśa*, with *Agastya* and water flowers, and the charming *Kimśukas*, one is liberated from the pain of birth. By adorning the God the holder of the Earth with flowers together with *S'ara* and *Dūrvā*, and also those sprung up from the sky *Kuśas*, a man goes to the region of Vishṇu. The *Māruta* and the *Ketaka* flower and again the *Dāmanaka* flower creates the highest pleasure to Hari for a hundred years. The fruit which is obtained by men by decorating Janārdana with flowers produced in the town, or a pleasure garden, three times of that is secured by the forest (flowers). Offered with devotion, a fruit, flower, leaf, the *dūrvā* sprout, or water, he instantly accepts ; for indeed

Keśava can be captured by devotion." In the **Vishṇu Dharmas** also : "The Great overlord Hari, when devoutly worshipped by man with *Dârvâ* sprouts, indeed, confers a fruit, which is with difficulty obtainable from all sacrifices." In the **Vishṇu Rahasya** also : "By offering worship once to

- 5 Govind with a *Bilva* leaf, a man becomes entitled to absolution, free from disease, and a follower of Kṛṣṇa. Those who worship *Keśava* with *S'amî* leaves even through mistake, these men, when the *Hṛṣhikeśa* is fully pleased, go to the highest state. Those who worship Hari, the lord of Gods, even with *Bhr̥ṅgarāja*, these men also freed from old age and diseases go to the abode of Hari. Those who worship with the

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leaves of *Tamāla*, Hari the remover of sins, these virtuous men with their sins blown off go to the residence of *Achyuta*. The *Tulaśī* whether black or white, by worshipping *Janârdana* with that, a man after leaving the body, goes to the everlasting state near Vishṇu." In the **Padma Purâṇa** also : "One who scatters *Tulaśī* leaves near round about the image without a gap, such a one obtains an endless result. In all kinds of flowers, the golden flower is the best, by donating even the measure of a *truṭi*, however, one obtains a half seat of *S'akra*." *Truṭi, i. e. anu.* In the **Vishṇu Rahasya** also : "In the gold, the merit is more than a hundred thousand ; a garland is worth more than ten millions, when offered to Kṛṣṇa by men inspired by devotion ; thus the God Janârdana should always be worshipped with auspicious flowers ; but one must never worship the Deity with prohibited or pain-producing ones."

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The prohibited even have been pointed out **there** also : "One must

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not worship the deity with the dried flowers, nor those fallen on the ground, nor those whose petals have withered, nor with the remnants, or the inauspicious, or the unblossoming ; one should avoid those with a stinking smell, or those smelling bitter." In the **Padma Purâṇa** also : "One should not bring over those which have been shrouded by insects or covers, as also

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those which have been worn out or become stale ; one should not take a broken leaf, nor one spoiled by worms ; one should avoid that which has been contaminated by cobweb¹, though good looking ; one should not uproot a flower grown up from land, nor should one cut up that sprung in water ; one should also avoid those which have been contacted by the untouchable,

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as also those which are not used by the people." **Hârîta** also : "Those of the twiceborn who pluck up a flower after bathing, the Deities do not accept that, nor do the twice-born accept ; the manes do not accept it ; it becomes burnt into ashes like wood." This has a reference to the midday

1. उर्वनामः Lit. spider.

bath, as **Dakṣha** has stated in context with the second period : "For (collecting) the *Samids*, flowers, *Kuśas*, and the like, that period has been prescribed." In the **Viṣṇu Rahasya** : "Those who worship the god Janârdana with *Arka*¹ flowers, being angry with them, Viṣṇu gives them fear and sorrow. Those fools who worship Trivikrama with the Unmattaka flower, the Garuḍa-flagged god gives them terrible madness. Those who worship the enemy of the asuras with *Kāñchanâra* flowers, to these Viṣṇu gives poverty full of misery. Those unwise people who worship Viṣṇu with the *Girikarnikâ*, the god Madhusûdana brings about a terrible destruction of their family."

Here **Hârîta** : "The pollen of the *Mahishakṣha*,² the *Dâru-singhaka*, the ocean rut, the *S'ankhajâti* fruit, these incenses are liked by Hari; nothing whatsoever other than ghee and oil should be taken up for a lamp." **Saṁvarta** also : "By offering a lamp at a temple of God, or to the twice-born, or at a cross-road, a man becomes intelligent, endowed with knowledge and (a clear) sight." In the **Bhaviṣhyottara** also : "By lighting a lamp for the God of gods with camphor, one obtains (the fruit of) a horse-sacrifice, and would elevate the family also."

In the **Padma Purâṇa** also : "I will describe the pot for the eatables³ to be offered to the high-souled *Keśava*; golden, silver, zinc, copper, or of earth only, of the *pâlâsa* or a lotus leaf pot is very dear to Viṣṇu." The oblation of the celestial cooked rice, mixed with ghee together with sugar, should be offered as a meal

to the God of Gods, as also the barley gruel, and the milk product likewise. When, however, the articles for a meal are not available, one should offer fruits; and when even the fruits are not available, then grass, shrubs, and herbs even. When, however, herbs even are not available, water even may be offered; in the absence of that, however, at all times, the mental (offering) has been stated to be the best." In the **Varâha Purâṇa** also : "One worships by bowing low and offering a salutation by prostrating himself on the ground like a stick, the (eminent) position which he acquires, that cannot be (reached) by hundreds of sacrifices even." In the **Nṛsimha Purâṇa** also : "With one salutation with the eight⁴ parts of the body would one go to Hari." The characteristics of the eight parts of the body have been pointed out in the **Purâṇa** : "A salutation with the breast, head, sight, mind, and intellect

1 अर्कः—(हई) *Calotropis Gigantia*.

3 नैवेद्यपात्रं.

2 महिषाक्ष—a kind of baellium.

4 अष्टांगेन.

also, with the two feet, and the two hands, and with speech also, is called a *Śaṣṭāṅga* (with eight parts of the body)." Here **Brahmā**: "One who makes obeisance to Viṣṇu by once going round by the right (and) with devotion, that mortal obtains the fruit of a thousand horse sacrifices." In the **Purāṇa** also: "By thousands of Agniṣṭomas, or even by hundreds of Vājapeyas, that fruit one obtains, O Goddess, by consuming the food offered to Viṣṇu. In the heart the form, in the mouth the name, and in the bowels the *Naivedya* of Hari, one on whose head is the footwash and removed flowers, such a one becomes *Achyuta* (imperishable)."

Thus in the **Smṛtichandrikā**, texts relating to the **Bath of the Deity** etc.

Now the Śiva worship—Śivārchanam.

There **Baudhāyana**: "Now we will expound the mode of the daily worship of Mahādeva. After bathing, having besmeared with the cowdung on a pure spot, and having prepared an image, one should worship it with whole grains, perfumes, and flowers as may be available. One should invoke Mahādeva with water and flowers, thus: 'Om bhūh I invoke Mahādeva, Om bhuvah I invoke Mahādeva, Om suvah, I invoke Mahādeva. Om bhūrbhuvah suvah, I invoke Mahādeva. Thus having invoked, and 'may the Bhagavān Mahādeva (be pleased to) come' 'the great Mahādeva is welcome' thus should address a welcome. 'This seat has been intended for you. May the Bhagavān Mahādeva (be pleased to) take a seat.' Here one should offer the *Kārcha* (with the words). 'This *Kārcha* made of *darbhās* thrice rolled up green and of good colour, may you accept it. Here one assigns places: in the front I assign (a seat) to Brahman, to Viṣṇu to the south, Durgā to Vināyaka to the West, to the trident to the Mahākāla, to the North I assign to Umā, to the Nandikeśvara. Thus having intended, and with the Sāvitrī, having consecrated the pot, and having sprinkled, and having taken up water without the sacred ring, and with it again having consecrated it with mantra together with the ring, one should hold it to the Sun pronouncing the word *Om* to the utmost¹ capacity of breath. To these one should give the footwash with the *Tvarita rudra*; with the *Pranava* the *Arghya*. Thereafter, with the *Vyāhṛtis* having removed the stale flowers, and having kept it off to the North, one should say saluta-

1 आनमिनोः (आ + तमित; from तम् 4 P. to choke, be suffocated.) See Taittiriya Brāhmaṇa I. 6. 9. अंतं वा एते प्राणानां गच्छन्ति य आनमिनोऽरुपतिष्ठन्ते । and the commentary of Śāyana. (See Ānandāśrama Vol. 42 (3).) p. 1158.

tion to Chandīśvara'. Now he gives a bath to it. With the three commencing with "*Āpo hi śhītā mayo bhuvah*", with the four such as *Hiranyavarṇāḥ* &c., and with the section *Pavamānaḥ suvarjanaḥ*. After administering the bath, he offers libations with water thus: 'I offer water libation to Bhagavanta Deva', '.....to Paśupati Deva', 'I offerto Sarva Deva', '.....to Rudra Deva', '.....to Ugra Deva', '.....to Īśāna Deva', '.....to Mahāna Deva'. '.....to Bhīma Deva'. Thus having offered water libations, and afterwards having offered these, viz. clothes, sacred thread, sipping with water and with the Vyāhrtis, with the Vyāhrtis having sprinkled water around and by the right, with *Namaste rudra manyave* one should offer perfume; with *sahasrāṇi sahasraśaḥ* one should offer a flower; with *Īśānam tvā bhuvanānāmādhiśriyam* one should offer the whole grain; with the *Sāvitrī* the incense, with *Uddīpyasva* &c. the lamp; '*Devasya tvā savituh prasaveśvinor-bāhubhyām puṣṇo hastābhyām* to Bhagavān Mahādeva I (beg to) offer the agreeable cooked rice'; with this recital (he should offer) the meal. Now, with eight names one should offer eight flowers (thus): 'Bow to Bhava Deva, bow to Sarva Deva, bow to Īśāna Deva, bow to Paśupati Deva, bow to Rudra Deva, bow to Ugra Deva, bow to Bhīma Deva, bow to Mahā Deva, bow to Brahman, bow to Viṣṇu, bow to Skanda, bow to Vināyaka, bow to Śūla, bow to Mahākāla, bow to Durgā, bow to Nandikeśvara'. With the remnant of the boiled rice, with eight names one offers eight oblations into the fire (thus): 'To Bhava Deva svāhā, to Sarva Deva svāhā, to Īśāna Deva svāhā, to Paśupata Deva svāhā, to Ugra Deva svāhā, to Bhīma Deva svāhā, to Mahā Deva svāhā.' Then with the remnants of the perfumes and flowers having decorated the Brāhmaṇas and himself also, one should offer praise to it with (passages from) Rk, Yajus, Sāma and Atharva. By reciting the section *Sahasrāṇi sahasraśaḥ* &c., and also other mantras from the Rudra; so some with (the words) '*Om bhūrbhuvahsurvarmaharom* to Bhagavān Mahādeva 'I take out the cooked rice', having taken away the cooked rice, at the time of the taking away (one should say)'. *Om bhūrmahādeva*, I take away, *Om bhuvarmahādeva* I take away, *Om bhūrbhuvassuvarmahādeva*, I take away. May Bhagavān Īśa (be pleased to) go forth, the final resort of all people, pleased with this oblation, and for returning again also". At the place of the image, in the water, or in the fire, excepting the invocation and request for giving away, every thing is equal as

a great source of inducing prosperity, great prosperity, so said Bhagavân¹ Baudhâya². "*Tvarita Rudra*, i. e. the section *Sarvo² vai Rudrah*."

For doing in this manner, **Nandikeśvara** states the fruit : "One who donates a hundred thousand milch cows to one accomplished in the Vedas, the merit of one who worships the Liṅga for a day is greater than that. One who feeds the foremost of the twiceborn month by month the whole of his life, while one who worships once the Liṅga, this is equal (in merit), and no doubt".

Thus in the **Smṛtichandrikâ**, the detailed mode of the **Worship of Śiva**.

10 Now about the **bath to Śiva &c.** **Śivasnânâdiviṣhayâni**.

There **Nandikeśvara** in the **Śiva Dharma** : "The sin which may have been accumulated for tens of thousands of kalpas, all that is burnt up by a ghee-bath, just like fuel by fire. The sin which has been accumulated by tens of thousands of years, all that becomes burnt by the besmearing of the Liṅga with ghee ; and no doubt. By performing once the ghee-bath over the Liṅga on the dark eighth, after uplifting twenty-one generations of the family, a man attains eminence in the region of Śiva. One who continuously performs the ghee bath for a month, after lifting up thrice-seven generations of the family, he obtains the position of the Lord. One who donates ten thousand milch cows together with clothes, gold etc. to one who has mastered the Vedas, the fruit of that is equal to a milk bath. That man, however, who bathes the Liṅga with curds, being completely liberated from (the effect of) all sins, attains eminence in the Rudra region. One who having fasted offers a bath to the Liṅga with curds on a dark eighth, having raised up seven generations, reaches eminence in the region of Śiva. One who performs even once a bath with sugarcane juice, attains to the region of the Vidyâdharas with the fulfilment of all desires. One who bathes the Liṅga once with water consecrated by a cloth with the complete satisfaction of all desires, attains to the region of Varuṇa. That man who bathes the Liṅga once with *Kuśa* water, he attains to eminence in the region of Brahmâ with a gold baloon. One who bathes the Lord once

1 भगवान्—one having (भग)—an honorific term used in regard to Deities, sages and revered persons as an indication of the feeling of reverence. The word भग has been thus defined ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणात् ॥

2 सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु । पुरुषो वै रुद्रः सन्महो नमो नमः । विश्वं भूतं भुवनं चित्रं बहुधा जातं जायमानं च यत् । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥ See कृष्णयजुर्वेदीयतैत्तिरीयारण्यकं X. 16. *Ānandâśrama Series Vol. 36.* p. 736.

with water with perfumes and sandal, by attaining to the region of the Gandharvas, is highly respected by the Gandharvas. With flowered water the Sun, of Kubera with gold water, and with jewel water that of Indra, having attained (these), (one) enjoys delight. One who performs once a bath according to the rules with the five products of a tawny cow, that (bath) is declared in quality undoubtedly hundred times more than others. A bath should be known to be a hundred fruit, that with anointments

PAGE 206* twenty-five, while a *Mahâsnâna* has been declared to be (equal in merit to) two thousand *palas*. One should offer clothes to *S'iva*, which are of variegated

colours, which are substantial and are soft also, which are perfumed, are without hair, and are also neat. As much measure may be found of the yarn of that cloth, for so many years does he enjoy eminence in the region of Rudra. Either rolled thrice, white or yellow, and prepared from a cloth, yarn or the like, by offering an upper cloth one attains the scholarship over the Vedas and the *ângas*. One should make the besmearing of the *Liṅga* with celestial perfumes with intensive fragrance; he attains eminence in the region of *Śiva* for ten million years. Double that of besmearing a perfume is the merit from sandal; the *Agaru* is eight times more meritorious than sandal; in particular double is the merit of black *Agaru*; hundred times of that has been ordained to be the merit of saffron powder. By profusely besmearing the *Liṅga* with sandal, *Agaru*, camphor, white powders together with saffron-powder, one would dwell in heaven for ten million kalpas. By carefully fanning with a palm fan after besmearing with celestial perfumes, one holds eminence in the windy region for tens of thousands of million years. By offering an extremely lovely peacock fan for *Śiva* one holds eminence for a thousand million years there in the region of Rudra. With flowers sprung up in the forest, or with hill produced leaves, not stale, and not having holes, well washed and devoid of worms, or with flowers produced according to one's delight, one should properly worship *Śiva*. From particular kinds of flowers, arises merit of a particular kind. By offering on one day the *Arka* flower to *Śiva*, the fruit which one would acquire by donating a thousand of golds, he will obtain from that. The *Karavîra* is higher than a thousand *Arka* flowers; a *Bilva* leaf is superior to a thousand *Karavîras*, one lotus is higher than a thousand *Bilva* leaves; likewise, better than a thousand lotuses is a *Baka* flower; moreover one *Dhattûra* is superior to a thousand *Baka* flowers, and more than a thousand *Dhattûra* flowers is the *Bṛhati* flower. Superior to a thousand *Bṛhati* flowers is a *Droṇa* flower,

and the *Apâmârga* is superior to a thousand *Droṇa* flowers. The *Kuśa* flower is superior to a thousand *Apâmârga*, and higher than a thousand *Kuśa* flowers is the *S'amî* flower. The blue lotus is higher than a thousand *S'amî* flowers ; of all the species of flowers the blue lotus is the best. For

- 5 one who offers with devotion a garland of a thousand blue lotuses to Siva in accordance with the rules, hear the result of his merit : for tens of thousands of *kalpas* and for a thousand *kalpas*, the prosperous one would dwell in the town of Śiva (endowed) with power equal to Siva. The *S'amî* flower is declared to be equal to the flower of *Bṛhati* ; and equal to *Karavîra* are
- 10 the *Jâti*, *Vijaya* and *Pâtala* flowers. The white *Mandâra* flower is equal to the white lotus ; the *Nâga*, *Champaka*, *Punnâga* and the *Dhattûra* flowers are stated to be equal. The man who worships once the Liṅga with the *Dhattûra* flower, such a one having secured the fruit of (donating) a hundred thousand cows, attains eminence in the region of Śiva. One who
- 15 worships once with devotion the Liṅga with the *Bṛhati* flowers, having reached the fruit of a donation of ten thousand cows, goes to heaven. The *Mallikâ*, the bloomed lotus, *Jâti*, *Punnâga*, *Champaka*, *Aśoka*, *Mandâra*, *Karnikâra*, *Baka* also, *Karavîra*, *Arka*, *Dhattûra*, *Śamî*, *Nâgara*, *Kesara*, *Kuśa* and the *Apâmârga* flower, *Kadamba*, and the *Droṇa* also ; with these
- 20 flowers when available, the man who worships Śiva, the fruit which such a one obtains, listen to that with concentrated attention. In balloons resplendent with the lustre of ten million Suns, yielding all desires, scattered over with flower garlands, resounding with songs and musical instruments such as the flutes and the like, residences moving at free will, covered over with
- 25 a *Kalpa rudras*, difficult of attainment by the gods and demons, waved over with *chamaras*, extolled by the *Suras* and *Asuras*, he would go to the heavenly city of Siva, or wherever the pleasure may be. One who creates a thick set canopy of flower over Śiva, decorated with flower garlands and the like, and hung over as far as the extremity of the platform, goes to the
- 30 town of Śiva comfortably in wonderful heavenly big conveyances, adorned with flowers and also covered with fruits. One who even for a moment offers over the top of the Liṅga, goes to the half seat of Indra for as long as the fourteen Indras. In this way in substance should be understood collectively to be the result and form, of all the lotus knots, for the purpose
- 35 of the crown in particular. One who in the evening
 PAGE 207* having plucked off flowers himself worships Śiva, these
 Śiva always accepts himself by regard to his devotion.
 Or if flowers are not available, one may respectfully offer leaves even,
 and when the leaves even are not available, even fruits, one may offer

shrubs and herbs also. When the herbs even are not obtainable, he may be worshipped by devotion (merely). The forest Kadambas should be given to Śambhu at night, in the day the other flowers, and in the day and at night the Mallikas. Flowers with no smell, or with bad odour, one should avoid ; those having a smell those which are not pure, these, one should avoid. Even though without odour a sacred ring such as that of kuśa and the like may be taken. One should discard those which have been spoilt by insect or hair, as also the withered and the stale ones, flowers which have fallen down by themselves, as the impaired ones. One should not worship the Deity with buds, nor should one offer an unripe one. 5 10

The incense prepared of the black agaru will undoubtedly purify a man affected by sin, as the chaff fire the gold. The incense consisting of black agaru together with camphor, one should offer, to Maheśvara uninterruptedly for a half month. Hear the meritorious result of it : for tens of thousands of kalpas, and for thousands of kalpas, he partakes of the enjoyment in the city of Śiva and at the end (becomes) the lord of earth. Guggula mixed with ghee, Śaṅkara accepts himself ; by offering it a half month, one attains eminence in the region of Śiva. On the dark fourteenth one who burns *Guggula* mixed with ghee, shall burn up a thousand sins committed by him here and in the next world. Two thousand *Palas*¹ of buffalo ghee and *Guggulu*, for having burnt this mixture with ghee, one is born as an equal of Śiva. By releasing for a hundred *yojanas*² of the abode of Śiva lamps of ghee, such a one after leaving that abode in balloons resplendent with a lustre like the Sun's, attains leadership among the followers of the God of Gods. 15 20 25

Of a *prastha* quantity of paddy rice, one should prepare well cooked food, and that boiled rice one should offer to Śiva, on a fourteenth in particular ; as many grains of rice by calculation are there in that offering, for so many years, for so many thousands of *yugas* does he enjoy eminence in theregion of Śiva, as also for offering balls of *guda* and ghee as an edible. A hundred times is the fruit for donating things cooked in ghee. Of the *mandakas* and drinks also the fruit is as for the edibles, half of that also of water even of the scented in particular. *Mātulūṅga*³ and the like fruits when ripe, one should offer to Śiva, the fruit of that is the same as for the offer of the edibles. 30 35

1 पल—a particular measure of quantity.

2 योजन—a measure of distance equal to four *Krosas* or about 8 or 9 miles.

3 मातुलुंग or मातुलिङ्ग—the citron fruit.

One who offers a beetle containing five perfumes to Siva and to the Guru also : hear the fruit of its merit. Besmeared with a perfumed body, with beautiful limbs all over the body, he enjoys for a thousand millions of years, eminence in the region of Siva. One should offer a looking glass stainless and of a good quality, after attaching it as an embellishment of a sofa, bedecked with white flowers. Stainless as the rays of the Moon, prosperous, of good luck, assuming any form as he may desire for ten thousands of thousand kalpas he enjoys eminence in the region of Siva. By bowing low, one who worships by falling (flat) on the ground like a stick¹, the position which such a one obtains, that cannot be (acquired) by hundreds of sacrifices even. By circumambulating by the right in the temple of Siva, a man easily obtains the fruit of a thousand of horse sacrifices."

In the **Liṅga Purāṇa** also : "One, however, who goes round by the right after salutation, in this manner by the left² and by the left in a slow pace, a pure man, at each step, acquires the fruit of a thousand horse sacrifices."

Thus in the **Smṛtichandrikā**, topics about a **Bath to Śiva** etc.

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Now the **Five Great Sacrifices—Pañchamahāyajñāḥ**.³

There **Saṁvarta** : "Thereafter, the twice-born should perform every day, the five great sacrifices ; a wise man should never give them up ; they are heard of in the Sruti even." "Thereafter," *i. e.* after the worship of the gods ; as it has been stated in the **Nṛsiṃha Purāṇa** : "Thereafter one should duly worship Viṣṇu with the Puruṣa Sūkta ; then should one perform the Vaiśvadeva sacrifice, and the Balikarma⁴ likewise." **Yama** also : "Indeed, five places⁵ of destruction exist every day of a householder viz., the pestle and mortar, the grinding stone, the hearth, the water-vessel, and the broom ; by using these, a Vipra is bound every time ; for the purification (from the sins) of these, the fire sacrifices have been prescribed." **Sūnā**, 'places of destruction,' places where killing takes place, vide the Smṛti of **Hārīta** : "Now we will describe the **Sūnās** : those which destroy living beings and movables and immovables are (called) **Sūnās**:" *Kaṇḍani*

1 दंडवत् *i. e.* flat.

2 सव्यापसव्यन्यायेन—This is a special rule of the perambulation for Śiva. It is called the सोमसूत्रप्रदक्षिणा. It is characterised as follows :

शिवप्रदक्षिणे मन्त्री अर्द्धचंद्रक्रमेण तु । सव्यापसव्यक्रमेणेव सोमसूत्रं न लब्धयेत् ॥

सोमसूत्र is the place for the draining out of water जलनिःसरणस्थानम्.

3 पंचमहायज्ञाः These are the ब्रह्मयज्ञ, तर्पण, होम, बलि, and अनिषिष्टजननम्—See **Manu** III 70.

4 बलिकर्म—The Bali oblation at the end of the Vaiśvadeva. See further p. 349 ll. 25-35.

5 पंचसूना—सूना is वधस्थान—a place, where destruction of life takes place.

such as the pestle and mortar ; *peṣhani*, such as the grinding stone and the like ; *chulli*, 'hearth,' the cooking place. 'Waterpot' *i. e.* any receptacle for water; *upaskara*, 'broom' such as the winnowing basket and the like ; by using these, *i. e.* utilising these for their respective purposes; 'is bound,' *i. e.* is involved in sin. Here although by the statement of a reason, it has the appearance of an occasional fact, still as the reason is perpetual, the fact is also as of every day. Hence also **Śaṅkha** : "Five slaughter places are for a householder: the hearth, the grinding stone, the broom, the pestle and mortar, and the water jar ; for the appeasement of that sin, a householder should never give up the performance of the five sacrifices." **Vyâsa** also : 5
 "Even in dire distress, one should never abandon the five sacrifices." These sacrifices, moreover, have been pointed out by **Yama** : "The *Brahmayajña*, *Devayajña*, while the *Pitryajña* is the water oblation ; *Bhûtayajña*, and the *Nryajña* have been stated as the five sacrifices." **Manu**¹ and **Devala** : 10
 "Teaching the Vedas is the *Brahmayajña*, the sacrifice to Brahman ; while the sacrifice for the manes *Pitryajña* is the water oblation. Oblation into the fire is the sacrifice for the gods *Deva* (*yajña*). The *Bali* offering for beings is the *Bhûta*(*yajña*); and the *Nryajña*, sacrifice for men, is the respectful reception of a guest." "Teaching and learning the Vedas, that is the *Brahmayajña*" vide the **Smṛti** of **Śaunaka**. "What one recites the 20
 Veda, that is the *Brahmayajña*," vide the **Smṛti** of **Kâtyâyana** : "What, however, has been prescribed, as recitation of the Vedas, that is declared as the *Brahmayajña*." *Tarpanam*, 'water oblations', *i. e.* water oblations to the manes. The *Śrâddha* for the manes is the *Pitryajña*. As says **Manu**² : 25
 "The sages (*Rṣhis*), the deceased ancestors (*Pitrs*), the Gods (*Devas*), the created beings (*Bhûtas*), and the guests likewise, direct the householder as (for offerings) ; therefore one knowing the law should offer to them. By the recitation of the Vedas one should offer worship to the *Rṣhis* ; by the oblations into the fire according to the rules the *Devas*, the manes by the *Śrâddha*, men with food, and created beings by the *Bali* offering." Or what has been stated by **Kâtyâyana** should be observed : 30
 "Teaching the Vedas is the *Brahmayajña*, while the *Pitryajña* is the water oblations ; oblations into the fire is the *Daiva*, the *Bali* offering is for the *Bhûtas*, and the *Nryajña* is the respectful worship of the guests ; or the *Śrâddha* may be the *Pitryajña*, or a *Bali* offering with pleasure likewise 35
 also." Here the adjustment should be according to one's own *S'âkhâ*.

The Śrāddha here (referred to) is the daily (Nitya) S'rāddha. To that effect is the **Kūrma Purāṇa** : "One should always offer meals to one Brāhmaṇa intending it for the manes ; that is regarded as the daily (Nitya) Śrāddha the *Pitryajña*, leads to ¹ meritorious regions after death".

- 5 By this it comes to be stated that the S'rāddha is without (one for) the gods. It has also been stated by **Manu** ² : "One may feed one Brāhmaṇa even intended as for the manes, in the course of the five Yajñas ; nor, moreover, need he feed any (Brāhmaṇa) as part of the Vaiśvadeva." "In the course of the five Yajñas", *i. e.* as part of the Pañchayajñas. By the
- 10 use of the word '*api* 'even,' (is meant that), when possible, many also. Hence also the **Mārkaṇḍeya Purāṇa** : "One should perform every day the Śrāddha, with cooked food, or an edible or even with water ; while, intending for the manes, one may feed Brāhmaṇas, or one Brāhmaṇa even". Here **Laghu Hārīta** states a particular rule : "The daily (Nitya) Śrāddha may
- 15 be without (an offering to) the gods, and without the Arghya or the Piṇḍa and the like". **Prachetāḥ** also : "In regard to the daily (Śrāddha), the foremost of the twice-born need not perform the (ceremony of) invitation, nor the oblation, nor the invocation, nor the casting off ; nor the piṇḍa offering, nor
- 20 (the invocation of) the gods. After making him enter and offering a seat, and having respectfully presented flowers &c. and having pointed out and offered meals, should make a small donation and take leave." In the **Purāṇa** also : "What is called the daily (Nitya) S'rāddha, that has been declared as being without the gods ; that, moreover, should be for six
- 25 ancestors, and without the *dakṣhiṇā* and the *piṇḍa*". **Vyāsa** also : "At the daily Śrāddha, one may offer worship to the twice-born with the *arghya*, *gandha* &c. according to his capacity, and intending as for all the groups of the deceased ancestors should offer to them even together. The invocation, the pronunciation of the word *svadhā*, the piṇḍa, as also the oblation
- 30 into the fire and the like rites, as also celibates and the like restrictions and the *Viśvedevas* likewise also, all these one may give up in the daily Śrāddha ; for a feed, the edible food should one proffer ; and having donated the *dakṣhiṇā* according to capacity, should take leave after pronouncing a bow ; a householder may feed one Brāhmaṇa, or even six of them". Or
- 35 what is stated in the **Matsya Purāṇa**, may be observed : "If one feed one Vipra, or three as intended for the manes". In this respect, **Kātyāyana**

1 गतिपदः—गति is the final attainment to a region where one may have eternal residence without fear of disturbance.

2 Ch. III. 83.

states an alternative course : "One may feed one Brâhmaṇa in the fulfilment of the purpose of the *Pitryajñas* ; now if thus there be none other as the eater, as even a thing to be eaten, even then, after taking out a small portion of the food according to rules, with the words 'this is for the manes', one should pronounce loudly the word *svadhû*". That food, moreover, one should give to a Brâhmaṇa. Hence also in reference to the *Pitryajña*, the **Kûrma Purâṇa** : "Or having taken out little food with concentration, one may make it over to a twice-born also who is conversant with the principles and the meaning of the Veda". Here also, on an incapacity, has been stated by **Manu**¹ : "One may offer every day the *S'râddha*, with edible food or with water, or even with milk, roots or fruits, and thus carrying satisfaction to the manes".

' Oblation into the fire (*homa*), is the *Daiva*,² i. e. *homa*, means the *Vaiśvadeva*. To that effect, moreover, the **Kûrma Purâṇa** : "In the hall-fire (*S'âlâgni*) or in the *Laukika* (fire) also, in water, or on land even, the *Vaiśvadeva* should, however, be performed ; that indeed is stated in the *smṛtis* as the *Devayajña*." *Sâlâgni* i. e. the household fire. There **Baudhâyana** :² "One should offer every day to the gods with the pronouncing of *svâhâ*, even a piece of wood, thus thereby one completes the *Devayajña*.' 'Even a piece of wood,' this has a reference when food is not available. Hence also **Prachetâḥ** : "Therefore, every day they should offer oblations into the fire, in the absence of food, a piece of wood, for the gods."

' *Baliharaṇa*, the offering of the *Bali* ' the meaning is, that is the *Bhûtayajña*. To that effect also the **Kûrma Purâṇa** : "From the remnant of food remaining after the fire oblations to the gods, one should offer *Bali* for the created beings (*Bhûtas*) ; that should be known as the *Bhûtayajña*, it gives prosperity to all embodied beings." **Hârîta** also : "To the protector of the homestead, and to the created beings, the *Bali* offering, without a fire oblation." 'Without a fire oblation' is the *Bhûtayajña*. Here also, in the absence of food, has been stated by **Baudhâyana** :³ "One should offer *Bali* for the created beings, even of flowers ; then that is the *Bhûtayajña*."

' *Nryajña* is the respectful welcome of the guest,' i. e. the offer of food to the guests ; the meaning is, that is the *Manuṣhyayajña*, 'sacrifice for the human beings,' vide the **Smṛti of Yama**. "Offer of food to the guests, is the *Nryajña* ; that moreover, is the fifth." **Hârîta** also : "What he offers as

1 Oh. III. 82.

2 Dh. S. II. 6. 2.

3 Dh. S. II. 6. 5.

- oblation into the fire for the gods, by that he conquers the region of the gods; what to the manes, the region of the manes; what he repeats the Vedas, the region of the sages; what he proffers Bali to the Bhûtas, by that the region of the created beings; and what he gives satisfaction to the
- 5 Brâhmanas, by that the region of the human beings; therefore after offering food to the manes, one should look-up for a period as long as the milking of a cow." In the **Mârkaṇḍeya**¹ **Purâṇa** also: "Since he is not stationed permanently, therefore he is called an *Atithi* (not dated), when such a one is contented, a householder is redeemed of all debts in the form of sacri-
- 10 fices." In this connection, **Nârâyana** states a special rule: "After having always appointed one Brâh-
maṇa learned in the Vedas, or more than one, with the sacred thread² across the neck on both sides, his mind intent on it, and hold-
ing in contemplation the *r̥shis* with concentration, (one should offer) a seat,
- 15 the offer of the *arghya* also, and after they have eaten, the sipping like-
wise." *R̥shis* i. e. Sanaka and others, as these are men. **Kârṣṇajini** also: "The twice-born should likewise offer water oblation to men every day; with the word *hanta* pronounced, a householder should make an offering every day." The meaning is that an act in which a request is made with
- 20 the word *hanta*, that is called pronouncing the word *hanta*. Here **Nârâyana** states a lower alternative: "In case of an incapacity, one should hold up the cooked food and mentally contemplate with the word *hanta*." **Baudhâyana**³ also: "Every day should one give food to Brâhmanas, even if it be roots, fruits, or vegetables; thereby he performs that sacrifice to men."
- 25 After the principal course, **Kârṣṇajini** also: "Either plentiful alms, or the word *hanta* pronounced even; and when (this is) not possible, one should always donate a waterpot." 'Should donate,' to a guest, is the compliment. Hence also, in context with *manuṣhyayajña* in the **Kûrma Purâṇa**: "A *hantakâra* or an *agra*, should a twice-born donate to an *atithi*
- 30 according to his capacity, and should regard him as the great God". The characteristic of the *Bhikṣhâ* has, however, been stated by **Śâtâtapa**: "A bare mouthful would be *Bhikṣhâ*; *Agra* four mouthfuls; fourfolding *agra* has been ordained to be the *Hantakâra*."
- When, however, at a *Pitr-Yajña* as also for the donation of a *Bhikṣhâ*
- 35 a Brâhmana is not available, then the alternative rule has been pointed out in the **Kûrma Purâṇa**: "When, however, all these are not available, the offering should be made over to the cows".

1 Ch. XXVI. 31.

2 निवीति

3 Dh. S. II. 6-5.

In this way, by **Manu** and others the *Daiva-Yajña* and *Bhūta-Yajña* have been indicated in the offering of the *Bali* itself in the course of the *Vaiśvadeva*. By **Āpastamba**, however, by reason of the difference in the mantras, and the difference in the names, this pair of Yajñas has been mentioned as separate only ; so it has been stated in its commentary.

In this connection **Baudhāyana** : “ One who while setting out on a journey, and no one remains in the house to perform these five great Yajñas, such a one goes out together with the Yajñas. In the journey he performs these with what food becomes available ; and if food is not available he should conclude these with water.”

Here **Dakṣha** states the rule as to the period (of the day) : “ In the fifth period an equal division is prescribed in the order, for the *Devas*, *Pitrs*, men, and created beings.” ‘Period of equal division’ *i. e.* the fifth portion of a day divided into eight parts. Hence also **Vishṇu** : “ When the middle of the day has been reached, thereafter having performed in the house the *Bali* offering for the *Devas*, *Pitrs* and men, one should eat the remainder with restraint of speech”.

For one so doing **Hārta** states the result : “ A *Vipra* offering worship according to the rules, to the satisfaction of the Gods, the manes, and the *ṛṣhis* also, the created beings and the *Brāhmaṇas* likewise, become fit for to attaining the *Brahma*”. **Śambhu** also : “ That fruit

which a twice-born possessed of wealth obtains by a Soma sacrifice, a poor man would obtain that by a proper performance of the five great sacrifices”. On the other hand, for not doing also, a sin has been pointed out by **Garga** : “ Those who incur the sin caused by the destructions (*Sūnās*), all these are declared as *Vṛśalas* ; for these evil souls, there is no right whatsoever in regard to religious acts”. *Vṛśalas i. e.* *Sūdras*. **Vyāsa** also : “ That householder who through infatuation does not perform the five sacrifices, for such a one, neither this nor the other world is available under the rules of law”. In the **Vishṇu Purāṇa** : “ One whose body is contaminated by the breaths of (despair of) the gods and the rest, with such a one, one should not have any association in regard to house, seat, or household materials”.

Thus in the **Smṛtichandrikā**, the **Five great sacrifices**.

Now the **Ritual of Vaiśvadeva—Vaiśvadevidhiḥ**.

There **Nārāyaṇa** : “ Along with the wife having bathed and been purified according to rules and having sipped, with restraint in speech, having entered, one should perform the *Vaiśvadeva* in the well-blazoned

- fire". 'In the well-blazoned fire', *i. e.* in the *Laukika* or the *Vaidika*. To that effect also **Śātātapa** : "In the *Laukika* or in *Vaidika* even remaining after the oblations, in the water, or on land, Vaiṣṇaveva should be performed for the wiping down of (the sin from) the five destructive agencies".
- 5 'In the *Vaidika*', in the nuptial also. As says **Manu**¹ : "In the nuptial fire a householder may perform the household ritual according to rules as also the five (great) sacrifices, and the cooking of the daily food". Here a particular rule in the **Śaṭtriṃśanmata** : "After having completed the morning oblations into the fire, and taking out of fire the remainder,
- 10 having performed in the kitchen, there one should prepare the cooked food." Or in the *Laukika* fire should food be cooked. That states **Āṅgirāḥ** : "One may cook the food in the *S'âlâgni*, or in the *Laukika*, also always". *S'âlâgni i. e. 'Grhyâgni'*. When, however, food is cooked in the *Laukika*, then in that also should be the oblation. That has been stated in
- 15 the **Kûrma Purāṇa** : "If food be cooked in the *Laukika*, then the food oblation is offered there in the *S'âlâgni*, if food be (cooked) there ; this is an ancient rule". With this very import **Āpastamba**² also : " In the *Aupâsana* or the cooking fire with the first six mantras one should offer oblations into the fire at each mantra with the hand." Here, the expression 'or in the cooking
- 20 fire ' has been expounded in its commentary as having a reference only to one who has consecrated all the sacred fires; that has been stated by **Vishṇu**. "Owing to the absence of the perpetual fire, an oblation is ordained in the fire outside the *Āvasathya*³ in which food is cooked." The meaning is that where one has transferred the entire⁴ fire into the consecrated

1 Ch. III. 67.

2 Dh. S. II. 3. 16.

3 आवसथ्य—The sacred fire kept in the house :

The followers of the Vâjasaneyā Śākhā have five fires, viz. the गार्हपत्य, दक्षिण, आहवनीय, सभ्य and आवसथ्य ; the other Śākhās have the first three only. Thus either त्रेताग्नि or पंचाग्नि.

4 अर्धाधान, सर्वाधान—The sacred fires have different groups with different nomenclatures, and these groups also consist of fires with different names. The most common name अग्नि applies to all these.

(1) The first is the लौकिक or पचनाग्नि, the common fire prepared with ordinary methods and on which food is cooked.

(2) The next group is the गृह्याग्नि, or औपासनाग्नि which was prepared at the marriage Samskāra and is known as the स्मृताग्नि, as prepared under the directions of Smṛti. 'पाणिग्रहणादिरग्निस्तमौपासनमित्याचक्षते, तस्मिन् गृह्याणि कर्माणि'. हिरण्यकेशि घृ. सू. २६-१-२.

(3) The last group is श्रौताग्नि detailed in the श्रौत works. The consecration or the अध्वान is made of these fires—which are ordinarily three—गार्हपत्य, दक्षिण and आहवनीय. The औपासनाग्नि is taken over in part or in entirety for the purpose of preparing the श्रौत Fire—अधिवृक्षसूत्ये—औपासनिकात् ब्राह्मोदैनिकमादधाति—See हिरण्यकेशी सत्याषाढ श्रौतसूत्र ३; also आपस्तम्ब-श्रौतसूत्र ५।४।१२.

section, in such a case there being an absolute absence of *Agnihotra* outside the *Āvasathya*, there being no household fire, the oblation is offered into the fire where the food is cooked *i. e.* in the ordinary fire. Even that in what manner? Anticipating this (says) **Śaunaka** : “Now one should in the evening and in the morning offer oblations in the *Haviṣṭhya* fire to the Agnihotra Deities, to Soma Vanaspati, to the two, Agni and Soma, the two, Agni and Indra, the two, Heaven and Earth, to the Dhanvantari, to Indra, to the Viśvedevas, to the Brahman, Svāhâ,” *Haviṣṭhya i. e.* fit for offering fire oblations. ‘Agnihotra deities’ *i. e.* the Sun, Agni, Prajâpati. **Āpastamba**¹ also : “In the *Aupâsana* or into *Pachana* fire, one should offer with his hand oblations with the first six mantras; one should sprinkle water both times as before.” ‘With the first’, *i. e.* commencing with ‘To Agni, Svāhâ’ and ending with *Sviṣṭakṛt* :

PAGE 212* ‘Both times’ *i. e.* at the commencement and the conclusion of the performance. **Gr̥hya Kātyāyana** also : “From the Vaiśvadeva food, sprinkled with water, one should offer oblations into the fire with the word *svāhâ* to Brahman, to Prajâpati, to the Grahas, to Kāśyapa, to Anumati.” **Gautama**² also : “Here, the arrangement is to be according to one’s own *S’ākhâ*. The oblations into the fire to be to Agni, to Dhanvantari, the Viśvedevas, Prajâpati, and *Sviṣṭakṛt*.”

As **Vyâsa** has stated : “One should perform the Vaiśvadeva sacrifice as ordained in his own *sākhâ*, with consecrated foods, or with sacrificial

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The fire so removed is called the ब्रह्मौदन fire for preparing the ब्रह्मौदन. Upon this ब्रह्मौदन fire the अराणि—(the churning woods) are heated, (तस्मिन्) (*i. e.* ब्रह्मौदनाग्ने) उप-विषमरणी निष्टपेत् (Taiti. Brah. I I.) and from these is churned the fire which is differently designated as above.

Now when the fire is removed from the औपासनिक or गृह्य, it is either removed in entirety ‘औपासनं वा सर्वं’ (आप. श्रौ. सू. ५।४।१३) or only a portion. When only a portion is removed and the Śrauta fire is prepared, it is called अर्धाधान. When the entire is removed, it is called सर्वाधान.

अर्धाधानं स्मृतं श्रौतस्मार्तान्योस्तु पृथक्कृतिः । सर्वाधानं तयोरैक्यकृतिः पूर्वयुगाश्रया ॥

This has been briefly summed up in the रामांडरभाष्य on आपस्तम्बश्रौतसूत्रः

असर्वाधान औपासनादर्धाग्निमाहृत्यापरेण गार्हपत्यायनसमीपे ब्रह्मौदनिकार्यं निदधाति । सर्वाधानिन औपासनस्य निवृत्तिः । औपासनादेः सर्वाधाने तद्वर्तिनां निवृत्तिः प्रतिनिध्यत्राग्रेरुत्सृष्टाग्निवत् यथा उत्सृष्टाग्रेरग्निहोत्रादिनिवृत्तिः । ब्रह्मौदनिके च कर्मानुप्रवेशांतस्य च समारूढत्वात् । See रामांडर Commentary on आप. श्रौ. सू. ३।५।४।१२-१३, also Kane’s History Vol. II. Part II. p. 919. Note 2121.

1 Dh. S. II. 3, 16-17.

2 Dh. S. V. 9.

- foods, accompanied with sacrificial indications." **Kātyāyana** also : "Having taken up the oblation and having sprinkled according to the rules ordained in regard to the oblations, and having offered the oblations into the fire in accordance with the rules of one's *śākhā*, with the remnant of that, one
- 5 should offer the *Bali*." Here the construction is that after having lifted up the oblation, and after having sprinkled with a sacrificial object such as ghee &c. *i. e.* having poured ghee, and with that oblation having offered into the fire. Hence also **Vyāsa** : "One should offer as oblation into the fire, cooked rice with clarified butter, avoiding oil and salt ; unctoned with
- 10 curds, or with milk, or in the absence of these, even with water." When, however, there is an absence of any article for an oblation, then a special rule in the **Chaturvīṃśatimata** : "When not obtainable on any account, then with fruits, vegetables, cooked rice and the like, with milk, curds and ghee, one should perform the Vaiṣvadeva sacrifice, but with
- 15 sacrificial ladle, with the hand one should perform with the cooked food &c. with the water, with joined hands in the water". 'On any account', *i. e.* on account of any reason. Here also, what is to be eaten, with that only is to be the oblation. That has been stated in the **Parīṣiṣṭa** : "A vegetable, or a leaf, or a root, or a fruit, whatever one may decide upon for
- 20 his meal, with that also one should offer oblations into the fire". A particular rule is stated in **Āpastamba**¹ : "No food mixed with pungent condiments or salt can be offered as a burnt offering ; or mixed with bad food, or (an oblation) of food not fit for oblation." Here the expression 'not permissible' follows everywhere. In the **Grhya Parīṣiṣṭa** also : "With
- 25 the palm upraised pressed by the end of the thumb with the fingers knit together, and restrained in speech, one should offer an oblation into the fire". **Kātyāyana** also : "That man who offers oblation into a fire without a flame, or where there is no burnt charcoal, is born with a slow appetite, dyspeptic, and also a pauper. Therefore, one should offer oblations into a blazoned
- 30 fire, and never on any account when the fire is not well ignited, by one desiring health, long life, and immense wealth." **Śaunaka** also : "With a view to the proper accomplishment of a performance, one should offer oblations into the fire which has a profusely dried fuel, which is emblazoned in particular, which is without smoke, and
- 35 which is burning in flames." **Kātyāyana** also : "One desirous of offering oblations into the fire, as also wishing to become² ; should not blow the fire with the hand, a winnow, or other wood, nor should one do the fire-blowing, nor do it with a fan or the like ; one should blow the fire with

¹ Dh. S. II. 6, 15, 14-16.

² वृद्धः

mouth only ; for indeed it was produced from the mouth only." Here the **same Author** states a rule of adjustment : "The text, 'never should ¹... fire by the mouth etc. should be applied in regard the Laukika fire."

Āpastamba ², however, states a special vow in regard to the commence- 5
ment of the Vaiśvadeva and the like : " Before (commencing) the appli-
cation of these mantras, one should sleep on the ground, observe a celi-
bate's vow, and abstain from pungent condiments and salt for twelve
days ; for the last (mantra), a fast for one night." ' Of these,' *i. e.* of the
(mantras) to be utilized for the Vaiśvadeva Bali ; ' of the last,' *i. e.* of the 10
mantra *Ye bhūtāḥ* ³ ; thereafter the cooked rice for the Vaiśvadeva, as the
same Author has stated " For the Vaiśvadeva, all the gods." The meaning
is that in the Vaiśvadeva sacrifice which is to be offered, there in the per-
formance of that the *Viśvedevas* ' all the gods,' are the Deities. Here
again **Āpastamba** ⁴ : " When the food is ready, standing before the 15
master he (the servant) shall say ' It is ready.' The response shall be :
" That well prepared food is the means to obtain splendour, may it never
fail." Therefore the performance of Vaiśvadeva etc. only should be
done in the evening and in the morning also. Vide this text of **Kātyāyana** :
" In the evening and in the morning should be per- 20
formed the Vaiśvadeva and Bali offering also ; even
though not eating, it should be done ; otherwise one
becomes a sinner." By this, it comes to be stated that this is a ritual of
the self itself and not a consecration of the food. It has also been stated
in the **Parīṣiṣṭa** : " If one who has consecrated the fire were to go on a 25
journey at any time, in the same fire where the food may be cooked, there
indeed shall be the Vaiśvadeva. Without offering an oblation into that
fire, however, one who takes his food, that man eats sin ; even though in a
journey the consecration of the self must be made without any hesitation."
Devala also : " If at one time paddy and barley are cooked, then after 30
offering an oblation into the fire of any of these, it is accomplished with

1 *i. e.* one should not blow the fire with his mouth.

2 Dh. S. II. 2, 3, 13-14.

3 ये भूताः प्रचरन्ति दिवा नक्तं बलिमिच्छन्तो वितुदस्य प्रेष्याः । तेभ्यो बलिं पुष्टिकामो हरामि ।
मयि पुष्टिं पुष्टिपतिर्दधास्तु स्वाहा ।

4 Dh. S. II. 2, 3, 10-11.

another ; if at one time again and again the food be cooked, once only should one make this Bali offering, and not at each cooking ; if during one period food is cooked at various places, the master of the house should perform this Bali in the kitchen or a like place." The meaning of this :

- 5 If at one time paddy, barley, and the like many food grains are cooked, then from one food only should one make the fire-oblation and the Bali. 'At each cooking,' i. e. if during the same interval, on account of guests etc. the food be cooked again and again, then even from one food only once alone should one offer the Bali. Similarly, if for brothers, sons and the like de-
10 pendants on fire, during the same period cooking is made severally, (then) from the food of the master of the house once alone should one perform.

- Here, in regard to one without fire, says **Atri** : " One who has maintained the sacred fire, should perform the Bali offering at the conclusion of the manes' sacrifice ; one, however, who has not maintained
15 the sacred fire should offer the Bali as **offering** for the crows from the food remaining after the oblations ; for one who has not maintained the food, there is no higher sacrifice than the sacrifice for men.

- There the fire-oblation also has been pointed out by **Vṛddha Vasishṭha** :
" That vipra who is, however, without a fire, such a one after offering the
20 oblations of cooked food with the Vyâhrtis and the Śākala mantras, he offers the remainder as a Bali to the crows." *S'ākala mantra* commencing with i. e. *Devakṛtasyainasoravajjanamasi svāhā*, and so on. **Vishṇu** also :
" After having offered the food as oblation into the fire with the Vyâhrtis, and after having offered oblations into the fire with Śākala mantras, after
25 having offered a fire oblation for Prajâpati, one should respectfully offer hospitality to a guest thereafter." Here **Yama** : " Those basest of the twice-born who eat food without performing the Vaiśvadeva, in such a case the cooking is to no purpose; to the crow species these go. That twice-born man who in times not of adversity eats without, however, performing the
30 Vaiśvadeva, such a fool goes to the *Kālasūtra* hell with head downwards."

Thus in the **Smṛtichandrikā** the process of **Vaiśvadeva**.

Now the **Offering of the Bali—Baliharanam.**

- There **Kātyāyana** : " Having taken up the oblation and having sprinkled it with ghee and the like sacrificial things, and having offered oblation into
35 the fire as ordained in one's own *S'ākhā*, with the remnant of that, one should offer the Bali." Here the construction is that after lifting up the oblation and having sprinkled the oblation with something admissible as an

oblation such as ghee or the like *i. e.* having besprinkled it, with that oblation having made an offering into the fire. Here **Gobhila** : "In times not of distress, one himself should offer the Bali, or another a Brâhmana." The meaning is that as long as one may dwell in the house, so long should one or another offer the Bali. The use of the word Brâhmana is intended as indicative of a son or the like. Hence also **Atri** : "The son, brother, or the officiating priest, a pupil, the father-in-law, the maternal uncle, the wife, a śrotriya¹, and one for whom a sacrifice may be performed—these have been observed as fit for the Bali performance." This has a reference to a journey etc. Hence also in the **Parīśiṣṭa** : "If one who has consecrated the fire were to go on a journey, under any change of time, then in the fire where food may be cooked, the Vaiśvadeva may also be there indeed. Without offering the oblation there, one who eats, such a man consumes sin ; even though in a journey one must perform the self-consecration without any hesitation ; his son, brother, also wife, or pupil may offer the Bali. If a wife, (then) without a mantra ; vide **Manu**² : "In the evening, with the dressed food, the wife may offer the Bali oblation without a mantra."

When, however, in the house there is none to perform, then, in the journey even, one should do oneself. That says **Bodhâyana** : "While one is on a journey and in whose house there is no one to perform these five great (sacrifices), such a one goes out along with the sacrifices." There **Śaunaka** : "Now the Bali offering to these and also the Divinities only. To waters, the herbs and trees, to the house and the household Deities, to the presiding deities of the building, to Indra, to Indra-Puruṣhas, to Yama, to Yama-Puruṣhas, to Varuṇa, to Varuṇa-Puruṣhas, to Soma, to Soma-Puruṣhas, to Brahman, to Brahma-Puruṣhas. In the middle, to the Viśvedevas, to all created beings, to those moving about during the day, to those moving about during the day and night. At night, to Rakṣhas, by the North. With the sacred thread on the left side, to the manes, *śvadhâ* ; the remnant, one should take over by the south". The meaning of this : 'To these', by this are indicated those pertaining to the Vaiśvadeva, these being under consideration. The use of the word *cha*, 'and also', is indicative of inclusion of the divinities hereafter to be stated. The word *eva*, 'only', is (used) with a view that there may not be a Bali offering to those mentioned in other

1 A Brâhmana well versed in the sacred lore, note the following :

जन्मना ब्राह्मणो ज्ञेयः संस्कारादिभिर्न ब्रह्मणे । विद्यया यानि विद्वन्ने विभिः श्रोत्रिय उच्यते ॥

2 Ch. III, 121.

- Grhyas. This, moreover, commencing with 'To the Sun', and ending with 'To the house deities', will be in the direction¹ of the east in accordance with the rule as to the east; as the technical rule is "towards the east² (shall be) the movement. Thereafter at its end for each quarter by offerings to
- 5 Indra and the others, in the midst of those, to Brahman and to the Brahman-Purushas to all. To the north side of the centre, for the Viśvedevas. To all the created beings in the middle; there only being his right. To the northside of Brahman &c., 'to the Rakṣas', that being proper for those. Hence also to the south of those, (the words) with 'To the manes, *svadhā*'
- 10 All the mantras will have a *svāhā* ending. Here the word 'should take over' is in regard to the Pitryajña, and intended to state that the Bali-offering is different from this performance. It is regarded as a different act with the object of the exclusion of the pronunciation of the word *svāhā*. The other act might happen at a different time even. That should not be so, and
- 15 therefore the use of the word 'remnant'. All this has been stated in the Grhya commentary.

- Āpastamba³ also: "Behind the fire with the seventh⁴ and the eighth (mantras), ending towards the northside⁵; near the water vessel, with ninth⁶; in the centre of the house, with the tenth and the eleventh, ending towards⁷ the east; in the north-eastern part with the following⁸ four. In the apartment for sleeping, addressed to Kāma. On the doorstil, addressed to Antarikṣa; with the mantra next following, near the door; with the next following, in the seat of Brahman. By the south, with a mantra addressed to the manes, with the sacred thread suspended over

1 प्रागपवर्गम्.

2 उदगपवर्गम्—अपवर्ग means proceeding and ending in the direction. Thus प्रागपवर्गम्—ending towards the East, उदगपवर्गम्—ending towards the North. The general rule is that all ordinary offerings to the Gods should be ending in the East and the North; while those for the manes, to the South and ending in that direction or the West. Note the following कारिकाs in this connection.

प्राक्संस्थं कर्म देवानामुदगपवर्गकम् । उदगिक्संस्थमथवा प्राचीदिगपवर्गकम् ॥
दक्षिणाशापवर्गं तु प्रत्यगिक्संस्थमेव हि । पितृयं कर्म प्रकर्तव्यं स्पष्टं यदि वचो भवेत् ॥

See Ānandāśrama Series No. 39 p. 8 संस्काररत्नमाला and further on p. 9.

सौम्याख्यदिशि कर्तव्यो निरासो देवकर्मसु । पितृकर्मसु याम्याख्यदिश्येव परिकीर्तितः । ३३ ॥

3 Dh. S. II. 2. 3. 20-23. II. 2. 4. 1-8.

4 i. e. with धर्माय स्वाहा अधर्माय स्वाहा (See Haradatta's Com. p. 159).

5 उदगपवर्गम्—See notes above.

6 अद्भ्यः स्वाहा. ओषधिवनस्पतिभ्यः स्वाहा. (१०); रक्षादेवजनेभ्यः.

7 प्रागपवर्गम्—Thus the one is placed to the east of the other.

8 i. e. गृह्याभ्यः स्वाहा, अवसानेभ्यः, अवसानपतिभ्यः सर्वभूतेभ्यः.

the right shoulder to the left, and the palm inclined to the right. For the Rudra, by the north, or like as for the gods. In the case of these two, the sprinkling of water should be separately, by reason of the difference in the rule (in each case). At night only in the sky, reciting the last". The meaning of this: 'With four next following', ending towards the east, that being its privilege. 'In the seat of Brahman' *i. e.* in the centre of the house; here also (follows the direction), ending towards the east. Towards the south from the seat of Brahman, with the mantra addressed to the manes, as that is so in that case. To Rudra, by the north, as distinguished from that for the manes. For these two the sprinkling of water should be separately, vide the text next following. 'As for the gods', *i. e.* as with the upturned hand in the Bali offering for the deities, so for him also; and not, moreover, like as for the manes.

There, the **Same Author**¹ states the rules about the Bali offering: "For each Bali-offering, the ground must be prepared separately. Having swept (the ground) with his hand, and sprinkled with water, turning the palm downwards, and having thrown it down (on the ground), afterwards, the sprinkling with water". Of those, however, assembled together in one place, the sprinkling should be at the end once for all. By the shortening² method even a great result is obtained. That also has been stated by the **Same Author**:³ "For the Bali-offerings made in one place, the sprinkling round water is to be once only (for all) at the end. If a seasoning is available, the offerings should be made mixed with that seasoning". To this, the exception is in the text. 'Of the two the sprinkling is separately, by reason of the difference in the rule'. The meaning is, that of those, *i. e.* that for the manes and that for the Rudra, even though brought together in one place, separately, *i. e.* for each one separately, should be the sprinkling round, for the reason is that the rule is different *e. g.* with the sacred thread over the right shoulder suspended towards the left. 'At night, in the sky, reciting the last'. That which is offered in the sky is 'in the sky'; that, with the last, *i. e.* with the mantra *Ye bhūtāḥ* &c., at night only, should one give; this is the meaning. Some say that at night, by the last only, and not by any other, and thus hold that any other mantra is excluded at night. All this has been stated by the Author of the commentary (*Bhāṣhya*).

1 Dh. S. II. 2. 3. 15.

2 तन्त्रेणैव विभवाः—तंत्र is a summary performance as opposed to आवाप, details.

3 Dh. S. II. 2. 3. 18-19.

Kâtyâyana also : "In the circle, three for the rains, to waters, to the earth ; to Dhâtâ, to Vidhâtâ in the two doors, at each (point) of the directions, to Vâyû, and also to the directions; in the centre three to Brahman, to the firmament, the sun, to all the divinities, to all created beings ; to the north of those, to the dawn, to the Lord of the beings, then to the manes, 'svadhâ, I bow', thus by the south, after washing the pot, should take it to the direction farther to the north, with the words, 'what is for welfare is the wash to you'." This is the meaning : 'In the circle', *i. e.* near the water vessel ; or at each of the directions, to Vâyû the supplement is, likewise to the directions at each direction ; here, the performance should be. 'To the eastern direction &c.' 'In the centre ; *i. e.* in the midst of these. To the north of the three, 'to the Viśvas,' thus two ; then, further to the north, to the dawn, and also to the Lord of the created beings. To the south, the three 'to the manes' thus ; after washing the pot, 'what is for welfare etc.' with this mantra one should carry to the direction far to the north ; all that has been stated by the Author of the commentary.

Here, all mantras shall be pronounced with the expression 'I bow' *Namaḥ* at the end ; as **Kâtyâyana** has stated. 'I bow to such and such,' thus has the *Bali* offering been ordained." Here, the adjustment is according to one's own Śâkhâ ; as **Vasiṣṭha** has stated : "Never even on any account, should a twice-born set about a performance as stated in another Śâkhâ."

Here, the **Mārkaṇḍeya Purâṇa** ¹ : "Thus having performed the household *Bali* in the house, the householder, being purified, should throw out respectfully for the satisfaction of the created beings." 'Throwing out,' *i. e.* of the cooked food. That also in what manner ? anticipating this, the **Vishṇu Purâṇa** ² : "The gods, manes, beasts, birds, the siddhas, together with the hosts of the Yakṣhas, serpents, Daityas, the Pretas, the Goblins, the trees, and all those who desire the food offered by me ; the ants, the insects, and the moths, the extremely hungry and tied down by the results of their actions, may these completely reach satisfaction ; this cooked food has been given over for them ; may these be happy. Those for whom there is no mother, nor father, nor a kindred, nor the preparation of food, or the food ; for the satisfaction of these, this food has been offered on the ground ; may these reach contentment, and be pleased. All the created beings, likewise this cooked food, and also myself are Vishṇu ; nothing is

there other than him ; therefore for the benefit of created beings I offer cooked food for their creation. Fourteen are the hosts of people here ; those collections of created beings who are indeed there, for their satisfaction I have offered this the cooked food ; may these be delighted ;' uttering these words, a man should offer cooked food in devotion ; since a householder is on this earth intended for the benefit of the created beings." 5
 Thereafter one should give to dogs and the chaṇḍālas. That even has been stated **there also** : "To the dogs, chaṇḍālās, and (to) the birds, a man should give. Thereafter to those others also such as the degraded, and gathered together with pots for uncooked food." 10

Manu¹ also : "For the dogs, as also for the degraded, the dog-eaters, persons suffering from diseases caused by sins, for the crows, and also worms, one should place food slowly on the ground." Here the mantras for the Bali for dogs and crows have been stated by **Vyâsa** : "To dogs of tawny and spotted colours sprung from the Vaivasvata family ; 15
 to these two I proffer this ball ; may they always protect me in the journey. May the crows of Indra, Varuṇa, Vâyu, Yama and of Nirṛti likewise be pleased to accept this ball offered by me on the ground." Here, the offer for the degraded and the like is not ordinary ; as these are not of ordinary occurrence. Some say that one should not give even to those 20
 who have arrived. That says **Âpastamba**² : "All, at the end of the Vaiśvadeva, should one make participators, even as far as the dogs and the chaṇḍālas ; some declare that one should not give to the undeserving." 'To the undeserving,' *i. e.* to chaṇḍālās etc. Here **Vyâsa** : "Having offered the Bali in this manner, one should touch water thereafter." For 25
 one so doing **Manu**³ states the result : "In this manner, the Brâhmaṇa who daily honours all created beings, such a one goes to the highest resting place, the Prajâpati, the embodiment of lustre." **Âpastamba**⁴ also : "He who devoutly offers these according to the rules, obtains eternal (bliss in) heaven and prosperity also ; the first portion must be given as alms." *i. e.* 30
 to a Śrotriya. To that effect also **Vasiṣṭha**⁵ : "One should give the Bali offering to the household deities. To a Śrotriya having given a first portion or to a celibate student, thereafter, he should give to the manes." The meaning is that having donated alms to a celibate student. Hence also **Manu**⁶ : "One should give alms in accordance with the rules to a student 35

1 Ch. III. 92.

2 Dh. S. II. 4. 9. 5-6.

3 Ch. III. 93.

4 Dh. S. II. 4. 9-10.

5 Ch. XI. 4-5.

6 Ch. III. 94.

begging (for it).” That rule also has been pointed out by **Gautama**¹ :

“ After pronouncing the welfare benediction, the donation of alms (may be made) preceded by water libation.” The meaning is that to the celibate student

5 begging alms after having declared ‘ may welfare attend you,’ and having offered water into his hand, the donation of alms should be made.

In the case of an ascetic, moreover, water should be offered in the beginning and at the end. To that effect also **Vyâsa** : “ Into the hands of the ascetic, one should offer water, and then should give the alms, and
10 again should offer water ; that gift of alms would be like the Meru (mountain), and that water is comparable to an ocean.” Here, in both the texts, by stating ‘ one should give,’ it appears that neither to a celibate student, nor to an ascetic should one give a refusal. Hence also **Âpastamba** :² “ From the women who, moreover, refuse (to give alms), a devout celibate
15 student takes away (the merit gained by) sacrifices, charitable gifts, oblations offered into the fire, and progeny, cattle, and their spiritual pre-eminence, and edible food ; therefore, indeed, (one) should not refuse (alms) to the collection of students going the round (for alms).” In the **Purâna** also : “ By not doing honour, O descendant of Kakutstha, to a venerable
20 guest who has arrived, verily like one who consumes misery, such a one eats his own flesh in the other world.” **Vyâsa** also : “ An ascetic, as also a celibate student are both masters of cooked food ; without giving food to these two, however, one eating, should perform the *chândrâyana*³ (penance).” Here **Parâsara**⁴ : “ One should give, moreover, three alms to
25 the ascetics and the celibate students ; more than that, one may as he likes if there be plenty, without prohibition.” This even has a reference to those who have taken a vow, or are engaged in study, vide the *Smṛti* of **Yājñavalkya** :⁵ “ Having honoured, to a *Bhikṣhu* alms should be given ; to a *śuvrata*⁶ also, “ Where the twice-born unobservant of the sacred vows,
30 not devoted to the study of the Vedas, subsists by begging, such a village, the king shall punish, for that feeds robbers.” vide this text of **Vasiṣṭha**.⁷

When, however, before even the *Vaiśvadeva* (sacrifice) a mendicant comes up then as stated by **Vyâsa** : “ If, however, while yet the *Vaiśvadeva* (sacrifice) remains unperformed, a mendicant comes home, (then) after
35 taking out (a portion) for the *Vaiśvadeva*, one should offer alms and (then)

1 Gh. V. 16. 2 Dh. S. I. 1. 3. 26. 3 See *Yājñavalkya* III. 324-325.

4 See also *Viṣṇu Purâna* III. 11. 63. 5 *Âchâra* 108.

6 i. e. a student, as also an ascetic. See *Mitākṣharâ* p. 301 l. 23, Sk. p. 31 l. 7 and *Bālabhāṭṭi* (Coll. Vol. V.) pp. 355-359. 7 Gh. III. 4.

dismiss. The sin incurred on account of Vaiśvadeva, a mendicant is competent to wipe off ; but never indeed, the sin incurred on account of the mendicant, can the Vaiśvadeva wipe down". 'Mendicant,' *i. e.* an ascetic (who moves from place to place). In this manner may be observed in regard to the celibate student also. Hence also the **Vishṇu Purâṇa** :
 "Alms, moreover, one should give to a mendicant, and to the wandering ascetics and the celibate students, together with all the condiments, after taking out from the unappropriated food." 5

In regard to (the subject of) alms **Yama** : "After consuming the alms, however, which was proffered by the hand, as also water and condiments also, one incurs impurity, and the donor does not go to heaven." 10

When, however, a mendicant is not available, then has been stated by **Vishṇu** : "In the absence of a mendicant, one should give cooked food to the cows, or throw into the fire." These mendicants (*Bhikṣhukas*), moreover, have been pointed out by **Vyâsa** : "A celibate student, an ascetic also, a student supporting the Guru, one in a journey, as also one with the means of subsistence reduced, these six have been stated in the smrtis as *Bhikṣhukas*." 15
 In the **Purâṇa** also : "For one affected by a disease, one without money, one who has fallen away from the family, or one who has taken to a journey, begging has been permitted by the rules as the means of subsistence." 20

The measure of *Bhikṣhâ* etc. has been stated by **Manu**¹ : "A mere mouthful is (called) *Bhikṣhâ* ; *Agra* is four mouthfuls ; four times the *agra* has been stated to be the word *Hanta* by the rules." For doing like this **Yama** states the result : "That man who after doing honour to a *Bhikṣhu* offers alms, of such a one the merit is equal to the donation of a cow, so said the revered Yama." 25
 In the **Brahma Purâṇa** also : "He who cordially offers a potful of alms to the ascetics, such a one being completely liberated from all sins, will never get into a bad condition."

Thus in the **Smṛtichandrikâ**, the **Bali offering**.

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30

Now the **Honouring A Guest—Atithipûjâ**.

There **Vishṇu** :² "Having doled out the alms, one should take great care for the honouring of the *Atithi*. The meaning is that after the donation of alms also, for looking out for an *atithi*, one should wait in the courtyard of the house for some time. To that effect also in the 35

1 Not found in **Manu**. It is assigned to Śâtâtapa by **Vijñâṇeśvara** see p. 302.

2 Ch. 67. 28.

Mārkaṇḍeya Purāṇa :¹ " Having sipped water, thereafter a wise man should have a look at the door ; for indeed, for an eighth part of a muhūrta, an *atithi* is to be waited for." A vigil at the door, is, ' a look at the door.' **Brahmagarbha** also : " For an interval (as required) for milking a cow, a twice-born should wait after making the Bali offering to created beings." This rule as to time, moreover, has been indicated with a view to state that for any other period waiting for him is unnecessary. Hence also the **Vishṇu Purāṇa** :² " Thereafter, for a period (which is just) sufficient for the milking of a cow, or for a time, one should wait in the courtyard of the house, for the purpose of welcoming a guest ; or for more than that (also) according to one's wish."

Such a one also, of what characteristics (is he) ? Anticipating this, says **Sâtâpata** : " Whether learned in the Vedas, or a wicked one ; whether a fool, or a learned man, when arrived at the end of the Vaiśvadeva, such a guest is a passage to heaven." **Manu** ³ also : " A Brâhmana staying for one night has indeed been declared in the smṛtis as an *atithi*—' a guest ' ; for, because he stays not always, he is called *a-tithi* (a guest)." In the **Nṛsiṃha Purāṇa** ⁴ also : " Not a friend should be made a guest, nor one residing in the same village ; a Brâhmana whose family or name is not known, who has turned up at the oblation time, hungry, and has arrived completely exhausted, begging and possessing nothing, such a one they call a guest (*atithi*), and should be properly honoured by wise men." The use of the word Brâhmana is with the object of excluding a Kṣatriya and the like. Hence also **Manu** :⁵ " Never, however, in the house of a Brâhmana is a Kṣatriya called an *atithi* ; as also a Vaiśya or a Śûdra, nor a friend nor the kindred, nor also the guru." As to what has been stated in the **Vâyu Purāṇa** : " Not one who is vicious, nor one of a mixed class, nor an unlearned, nor one knowing everything without exception, nor, moreover, a quiet one, nor one related, nor one intent on service can be a guest," that even should be observed in the case of a multitude. Hence also **Śaṅkha** : " If one is not able for many, (then) one should offer to one of good character ; if one who had arrived first be a śrotriya, to him should one offer (hospitality)."

In regard to the offering (of hospitality), a special rule has been stated by **Mārkaṇḍeya** :⁶ " One should not inquire about the *gotra* or the section,

1 Ch. 55-56.

2 III. 11. 55.

3 Ch. III. 102-4. cf also मार्कण्डेयपुराण अ—२६-२८-२९. वासिष्ठ ८. ७. ८.

4 cf also मार्कण्डेयपुराण 26, 28-29, and Manu III. 103.

5 Ch. III. 110.

6 Ch. 26. 30

or about the study of the Vedas, nor even if he is a scholar ; whether of a comely or uncomely form, one should regard him as the Prajâpati." In the **Purâna**¹ also : " Without asking about the Vedic study, gotra, or the section, as also the family, the householder should regard the guest who has arrived with the respect for the gold²-born God. The creator, the Lord of creation ; Venus, Fire, the hosts of the Vasus, Yama, these enter the *atithi* and eat the food offered, O Lord of men." ³

Similarly also the one enjoying the hospitality even must not declare his own family etc. To that effect says **Viṣṇu** : " One who informs his country, gotra, family, and learning for the purpose of getting food, such a one has been declared as a foul-feeding⁴ demon in the rules propounded by the Vivasvat." ¹⁰

When a guest has arrived, what should be done? that says **Manu** :⁵ " To a guest who has arrived, one should offer a seat, water, and food also by doing honour to him according to his capacity, in accordance with the rules." The mention of water is with a view to indicate *arghya* etc. As **Hārīta** has stated : " To a guest who has arrived, one should offer welcome, *arghya*, a footwash, water for sipping, and a seat." **Parâśara**⁶ also : " To an *atithi* who has arrived there, one should do honour by a welcome and the like, by the offer of the *arghya* and a seat as also by wash for the feet ; with devotion, moreover, by giving food, and also by an agreeable conversation ; by following after him while going (away), the householder should create affection (in him). " **Yama** also : " One should offer

his eye, offer his mind, and also should offer agreeable words ; and after standing, should offer a seat also, thus is the duty of five kinds." ' After standing,' this has a reference to a śrotriya guest. Hence also **Āpastamba** :⁷ " To a Brâhmana who has not studied the Vedas, a seat, water, and food should be given ; but one need not rise (for doing him honour). For offering a welcome salutation only should one rise, provided he is worthy of a

1 See विष्णुपुराण III. 11. 60 and 66. The reader will compare with this the common rule prevailing in ancient and mediæval periods of all nations in regard to the intense respect for a guest. cf. Lady of the Lake Canto. III. "Nor unasked etc."

2 हिरण्यवर्ण—The Creator ब्रह्मा—See Amara 1. 16. cp. Manu Ch. I. 9.

3 V. L. द्विजोत्तम. 4 वान्ताशी—Lit. Vomit-eater. 5 Ch. III. 99.

6 I. 1. 43. 7 Dh. S. II. 2. 4. 16-17.

salutation." Here, in regard to the offering of a seat, the **same Author** ¹ states a special rule ; " If one who is unlearned, declares himself ² as an 'atithi,' and comes, then one should give him a seat, water and food, thinking, 'I give to a śrotriya' ; thereby prosperity comes to him ³. One
 5 who is devoid of learning, conduct, etc. is 'an unlearned' : Likewise also in regard to one who has consecrated the fire, a special rule has been stated by **the same Author** ⁴ : " If an *atithi* comes to one who has consecrated the perpetual fire, he himself should go forth to him and say ' O Vrātya ⁵, where did you stay before,' ' O Vrātya, (here is) water (for you),' ' O vrātya,
 10 pray be pleased and be at ease." The meaning is that having addressed a welcome to him by the first, with the two addresses one should offer water and food. Here again **Āpastamba** : ⁶ " Food mixed with milk is equal (in regard to the reward) to an Agnishtoma sacrifice ; (mixed) with clarified butter (is equal) to an Ukthya, (mind) with honey (is equal) to an Atirātra,
 15 with meat, (equal) to Dvādaśa, and (mixed) with water, numerous progeny and long life." When food is not available, the **same Author** ⁷ has stated : " At the time ⁸, one turns up and begs for food, the two masters of the house should not give a refusal. If there be no food, land, water, grass, and a graceful word (may be offered) ; these indeed, never fail in the
 20 house of good men."

When there are many guests, what has been stated by **Manu** : ⁹ " One should offer seats, resting places, beds, service and company at departure to the most distinguished in the best form, to the inferior in a lower form, and to an equal in an equal manner." The food etc., however, the same
 25 (when) in the same line. As says **Hārīta** : " For those who are superior in learning and austerities, the first seat has been stated ; for those, however, who have been seated together in the same line, the dinner etc. has been stated in the smṛtis to be the same." Hence also for an unequal distribution, **Vasiṣṭha** states a sin : " If one serves unequally in the same
 30 line (at dinner), whether out of (feelings of) friendship, or fear, or through motives of gain, that the sages called Brahmicide noted in the Vedas, and declared by the Rṣhis." In this respect, in the **Mārkaṇḍeya Purāṇa** : ¹⁰

1 Dh. S. II. 3. 7. 17.

2 ब्रुवाण—i. e. pretends, or airs himself as a 'guest'.

3 अस्य i. e. यजमानस्य समृद्धं भवति—श्रौतियाय वै दत्तं भवति—It amounts to an offer to a Śrotriya himself (Haradatta).

4 Dh. S. II. 3. 7. 14.

5 ब्रात्य-व्रते सुकृते साधुः One who is good indeed. (Haradatta). Ordinarily a ब्रात्य signifies quite the contrary.

6 Dh. S. II. 3. 7. 4.

7 Dh. S. II. 2. 4 13-14.

8 काले-वैश्वदेवान्ते—at the conclusion of the Vaiśvadeva. (Haradatta).

9 Ch. III. 107.

10 Ch. 26. 48.

"Meal, food, or vegetables, whatever has been prepared in the house, never, indeed, should oneself eat, with which an atithi was not honoured."

Āpastamba¹ also : "He eats the food, the prosperity, the issue, the cattle, and the merit which his family had acquired by sacrifices and charitable gifts, who eats before his guest." After the atithi has eaten, says **Vasiṣṭha** :² "Thereafter, when he was seated and is going away, one should accompany him as far as the boundary, or until he gets leave (to go back)." 'As far as the boundary,' this has a reference to a śrotriya or the like, as **Yājñavalkya**³ has stated : "One should accompany a śrotriya guest, who has been fully satisfied, as far as the boundary." 5 10

For one acting in this manner, **Manu** states the reward : "One who does honour to an atithi who has come exhausted and was unseen (before), by such a one will have donated a hundred cows with bulls ; this is my opinion." **Viṣṇu** also : "By the vedic study, by the Agnihotra, by a sacrifice, by austerities likewise, a householder does not attain to regions, as by doing honour to a guest." 15

Likewise, for not doing also, a sin has been pointed out by **Vyāsa** : "Exhausted on the way, unknown, oppressed by hunger and thirst, one who does not honour (such a one) with devotion, him they call a Brāhmicide." **Mārkaṇḍeya Purāṇa** : "One from whose house an atithi goes back with dashed hopes, that one gives him (the effect of his) evil deeds, and taking his merit goes away." **Devala** also : "When an atithi has arrived 20

at the house of one and goes back unhonoured and disappointed, such a one forthwith destroys his family." **PAGE 219*** The import is that therefore one should not refuse him. 25

In the same manner should be observed even in the case of one arriving at sunset. So also **Manu**⁴ : "A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder ; whether he has come at (supper) time, or at an inopportune moment, he must not (be suffered to) stay in the house without eating." 'At the time or at an inopportune moment,' at the proper time *i. e.* arrive at the end of the **Vaiśvadeva**, at the setting sun or any other arrived in the evening ; 'is not to be driven away,' *i. e.* should not be refused (hospitality). **Prachetāḥ** states the characteristics of one brought by the (setting) sun : "One who in the evening at the end of the **Vaiśvadeva**, or at an unevening time has arrived at the house, such a one deserves to be worshipped like a God ; such an atithi is declared to be *sūryodha* 'one brought by the (setting) sun.'" 30 35

1 Dh. S. II. 3. 7. 3.

2 Ch. XI. 15.

3 Āchāra, 113.

4 Ch. III. 105.

Here also, for a guest going with his face turned away, a sin has been pointed out in the **Vishṇu Purāṇa**¹: "The sin, which is incurred by a guest going away disappointed in the day, O king! that itself is eight-folded in the case of men, when one arriving at the setting sun goes away disappointed." Hence also, "To a hunter guest, in the absence of food or the like, the pigeon offered away his own self." That says **Vyāsa**²: "In the conversations of the gods as well as of the Ṛṣhis I have heard again and again in the past of the great religious merit in doing honour to a guest. Arrived at the hermitage from a long distance, oppressed with hunger, thirst, and exertions, when such a guest is duly honoured, indeed that is sacrifice itself without the post. "Saying so," he the religious minded, with a drawn out soul, having thrice gone round the fire, entered it as if it was his own dwelling place."

When, however, a Kṣatriya or the like arrive in the capacity of a guest, then should be observed as stated by **Manu**³: "But if a Kṣatriya comes to the house of a Brāhmaṇa in the manner of a guest, after, however, the Vipras have eaten, one may feed him if he likes. Even a Vaiśya and Śūdra who have approached one as guests, one may give them food to eat along with the servants. showing his compassionate disposition." 'Compassion' *i. e.* absence of hardness. 'Servants,' those to be fed *i. e.* maintained.

In regard to a Śūdra however, **Āpastamba**⁴ states a special rule: "If a Śūdra comes as a guest, one should engage him in (some) work."

Those to be maintained have, moreover, been pointed out by **Dakṣha**:
 25 "The mother, the father, the guru, wife, progeny one in humble circumstances resorting for protection, and also a guest who has arrived, have been declared as the class who should be maintained." Moreover, this maintenance of servants is a necessary duty; otherwise a sin having been stated. To that effect also **Atri**: "Maintenance of those who must be
 30 maintained is the best means of attaining heaven; giving trouble to these is hell; therefore one should maintain these with effort." **Manu**⁵ also: "One who does not feed these five, viz. the gods, guests, persons whom he must feed, the manes, and himself, lives not, though he breathes."

As to what has been stated by **Yājñavalkya**⁶: "One should also
 35 feed those friends, relatives and kinsmen, arrived at the time," that is to

1 III. 11. 104.

2 See Mahābhārata Śānti Parvan XII. Ch. 143-48 व्याधकपोताख्यानं :

3 Ch. II. 111; 113-114. 4 Dh. S. II. 2. 4. 19. 5 Ch. III. 72. 6 Āchāra, 108.

be understood to be applicable when there is food without detriment to one's family. As says **Āpastamba**¹: "The division of food has been ordained to be made in such a manner that those who receive daily portions for their feed, do not suffer. One may, if he likes stint himself, his wife or his son." 'Food,' i. e. (*Bhaktam*) cooked food; those to whom it is due are 'those who receive daily portions' (*Bhaktakas*). 'Division' i. e. of the cooked food. **Manu**² also: "If one does anything in regard to his happiness in the other world, to the detriment of those whom he is bound to maintain, that would be productive of unhappiness for him both while living, as also when he is dead." Therefore it should be understood that this rule regarding the feeding of kindred etc. is for a wealthy man only.

It has also been stated in the **Brāhma**³: "Castemen, cognates, one depressed, also one helpless resorting for shelter, is also another class of those who should be maintained, stated for one endowed with wealth". Of this class also, the maintenance is necessary. Since, thereafter also has been stated: "When these have not eaten, one who eats (himself),

PAGE 220* consumes sin; and then when dead, he goes to hell and is born to eat their phlegm". In the **Mārkaṇḍeya**⁴

Purāṇa also: "When a member of a group resorts (for help) to another rich member and (still) suffers privation, the sin (which may be) perpetrated by the sufferer, all that goes to him".

After doing honour to the guest, the **Viṣṇu**⁵ **Purāṇa**: "Thereafter, however, the house-holder should first feed married⁶ women who have their husbands living, the afflicted, the pregnant, the aged, and the infants, with seasoned cooked food; while these have not eaten, if one eats, he consumes sin; and going to hell after death, is born again a phlegmeater". Here **Vyāsa**: "One, however, who gives cows' food⁷ to another's cow for a year, without taking one's meals, that performance⁸ is of eternal (merit)." In this connection the **Mantra**: "May the progeny of the surabhi, beneficial to all, the holy the sin-destroyers, the cows the mother of the three world, accept this mouthful from me".

Thus in the **Smṛtichandrikā**, the Honouring of a Guest.

1 Dh. S. II. 4. 9. 10-11.

2 Ch. XI. 10.

3 आदिपुराणे is another reading.

4 Ch. 26. 49.

5 III. 11. 68-69.

6 सुवासिनी—a married woman whose husband is living; the reading स्ववासिनी appears to be more appropriate to the context as enumerated along with दुःखी &c. The word स्व-वासिनी means a woman, whether married or unmarried, who continues to live in her father's house also called चिरण्टी See Amara II. 6. 9. and the commentary of Rāmāśrami p. 236. Col. 1 & 2. 'स्ववासिन्यां चिरण्टी स्यात् द्वितीयवयसि स्त्रियाम्'. इति रुद्रः.

7 गवाह्निकं—The daily measure of food given to a cow.

8 व्रत

Now, being in due context, some texts are being stated as to the donation of food.

There **Vyâsa** : "One who donates even one mouthful of cooked food every day, attains to the heavenly region, and does not see hell. These
5 two men in this world stand above the Sun, the bestower of cooked-food during a famine, and during prosperity the donator of gold and cloth. The merit which one obtains as the reward for offering oblations into the fire according to the rules, is equal to that or even higher than the fruit of giving satisfaction to a Brâhmana. (The reward for a) donation to the
10 Brâhmanas is eternal ; of food for a Śûdra yields a great reward ; indeed, cooked food should be (given) to a Śûdra and to a Vipra in particular". **Viṣṇu** also : "One, however who, after having committed a sinful act, donates cooked food to one who begs for it and to a Brâhmana in particular, never is such a one affected by sin". Here **Devala** : "One who
15 serves meals without ghee to a Vipra when there was clarified butter in the house, such a one goes to a terrible hell in the other world, without doubt. Having oneself eaten savoury food, when a man offers inferior food to the Brâhmanas at meals, that fool for ever dwells in hell".

Those, Brâhmanas, moreover, the Śrotriyas only ; as says **Vyâsa** ¹ :
20 "Upon a Śrotriya having come to the house after he had received the bath after the completion of Vedic Study, all the vegetables become hilarious, (with the thought) 'we will go to the highest region'. Food when being given to a Vipra who is without Sandhyâ, who has fallen away from the vows, and who is absolutely devoid of the Vedas, cries ' what evil deed
25 have I done' !" **Manu** ² also : "An oblation made into the mouth fire of Brâhmanas rich in sacred learning and austerities, saves (one) from misfortune and great guilt". Here also **Yama** states a special rule : "He who passing over one who has not eaten, and feeding one who (has eaten and) is digesting, betakes to the species of rats for a hundred years and more".

30 Thus in the **Smr̥tichandrikâ** the Rule for Donating Food.

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Now the Mode of taking meals—**Bhojanavidhiḥ**.

There **Manu** ³ : "After the Vipras, his own kinsmen, and the servants have taken their meals, the householder and his wife may eat thereafter

1 वेदविद्याव्रतस्नातः

2 Ch. III. 98.

3 Ch. III. 116. The second quarter has different readings viz. स्वेष्टं भृत्येषु and भृत्येष्वन्येषु.

what remains." 'What remains' *i. e.* remnants after they have eaten. So also **Vyâsa** : "One should always eat what remains, and always should one consume nectar; 'what remains' is the remnant after others have eaten; while the remnant of a sacrifice is nectar". From this it comes necessarily to be stated that at no time should one cook food for himself (alone). So also has been stated by **Devala** : "Never should one have food cooked for himself (alone), nor should beasts be killed for oneself; one cooking for the purpose of the Deity, as also for the Brâhmanas is not affected". **Manu**¹ also : "He eats mere sin who cooks food for himself (alone); for, that which remains after (the completion of) a sacrifice is the food ordained for virtuous men".

Here, the **Same Author**² states the rule as to the directions : "With his face towards the east, one eats life-giving food; fame-yielding, with the face towards the south; prosperity, who eats with his face towards the west, and truthfulness, one who eats with his face towards the north". The meaning is, that which is favourable for (a long) life is life-yielding; that one should eat with the face turned towards the east; one desiring prosperity, with the face towards the west; *ṛta* means truthfulness; one desiring that, should (eat) with his face turned towards the north. **Vishṇu**³ also : "With face turned to the east, should one eat, or with his face towards the south". **Âpastamba**⁴ : "One should eat with his face turned towards the south; however, it is not favourable for the long life of the mother, of one who eats with his face turned in that direction; so declare some".

This meal, moreover, should be taken in private. So also **Devala** : "One should take his meals, however, in secret, so also on all occasions; for indeed when secreted, one is endowed with wealth; when in the open, one is abandoned by prosperity". In secret *i. e.* in a private place. In the **Padma Purâṇa** also : "In a secret place, with his face turned towards the east, or with the face towards the north, well seated in a comfortable seat, placing his feet on the ground below". In this connection **Devala** states a special rule : "At an outside spot besmeared and pure, having washed the feet, with restrained speech, his face towards the north or towards the east, having properly taken his meals." 'Outside' *i. e.* of the dining hall; as **Âpastamba** has stated : "One, however, who in the dining hall, when desirous of eating does the sipping while in the seat and not

1 Ch. III. 118. cp केवलादो भवति केवलादी श्रुतिः

3 Ch. 68. 40.

2 Ch. II. 52.

4 Dh. S. II. 19. 1-2.

elsewhere, such a Vipra is a defiler of the (dinner) line." 'Besmeared' i.e. with cowdung. "With mantra also having sipped twice after besmearing with cowdung, or with ashes, or with water even, one should cause the circular line to be made thereafter."

- 5 Here, Śaṅkha states a special rule: "The Âdityas, Vasus, Rudras, Brahmâ also the Pitāmaha, subsist on the *maṇḍala* (circle); therefore, one should make a *maṇḍala*. Quadrangular for the foremost of the twice-born, while triangular for the Kṣatriya, of a circular size for the Vaiśya, and sprinkling has been stated in the Smṛtis for a Śûdra." Here Manu¹: "One
10 should eat, however, while his feet are wet; but one should not go to bed with wet feet, for, one eating while his feet are wet, will obtain long life." The use of (the word) foot is indicative by implication of the five organs. Hence also Vyâsa: "With the five (organs) wet, one should take his meals with his face turned towards the east, and having resorted to silence; the
15 two hands, the two feet, and likewise also the mouth, for these has been considered the state of five wet organs." Mârkaṇḍeya also: "Not with a single cloth on should a man eat, likewise with a broken
PAGE 222* pot; also with unwet hands and feet, likewise also with unwet head." 'Broken pot', this has a reference to a pot
20 other than of copper etc. Hence also Paithînasi: "Those made of copper, silver, gold, conch, mother of pearl, stone, broken or unbroken" i.e. there is no sin. Prachetâḥ also: "A twice-born should not eat in a broken pot, nor with those which have become spoilt from their natural condition, other than those (made) of copper, silver, water² product, gold." In regard
25 to a mealpot of water product, Paithînasi: "One, however, who eats in the Brahma pot for one month without break, it is equal to thirty *Chândrâyanas*, destructive of a *Mahâpâtaka*. By taking meals in a golden, silver pot, or of copper, lotus or *palâśa*, one realizes the fruit by three nights." 'Brahma pot' i.e. the *palâśa* pot. In the *Purâṇa* also: "In
30 the *palâśa* leaves, as also on the middle ones, O son of Bharata! one who takes his meals, to him the *prâjâpatya* accrues every day. He who desires an elevation above, and also the highest place in perpetuity, by him the meals should be taken on a lotus leaf for one month without interruption." Paithînasi also: "One who eats in a spotless zinc pot alone at each meal
35 he enjoys the fruit of three nights; of such a one, develop four, viz. life, intelligence, fame, and strength." A zinc pot has a reference to others than the ascetics and the like. So says Prachetâḥ: "The betel, anointing,

and also taking meals in a zinc pot, an ascetic, a celibate student, as also a widow should absolutely avoid."

In this connection **Paithînasi** states the avoidables : " On the leaves of *vata*, *arka*, *asvattha*, as also of *kumbhi* and *tinduka*, one desiring prosperity should never eat, as also on those of *kovidâra* and the *karañja*." **Hârîta** also : 5
 " Never in a black-iron or earthen (pot) should one eat." **Prachetâh** also :
 " In an earthen pot, or the back of a skin, or in a cotten (product), as also one of yarn, one should not eat ; nor should one drink in the hand, or (while) upon a seat."

Similarly, avoidable seats also have been pointed out by the same 10
Author : " A wise man should always avoid as for a seat, cowdung, a broken earthen one, likewise one of *palâsa* also, one made of iron, and always of *Arka*." Here, the **Kûrma Purâna** : " With the five (organs) wet, one should take his meals, after, however, placing the vessel on the ground ; that is equal to a fast ; so said Manu Prajâpati." **Vyâsa** also : 15
 " After having established the pot on the ground, one who eats restrained in speech and pure, at each meal he acquires the fruit as for three nights ; after having deposited the pot, one should consume five mouthfuls, O great sage ! the rest may be eaten after lifting up ; hear the reason for this viz. the contamination of water drops, as also the dust from foot and clothes 20
 a *Vipra* may eat at pleasure, but for the manes, however, not besmeared." The meaning is that for the manes, the pot should be established on the ground ; it should be smeared. The other may be lifted up, and one may eat in that pot.

In regard to the restraint of speech, in the **Purâna** also : " While 25
 bathing, *Varuṇa* takes away strength ; while offering oblations into the fire the fire takes away wealth ; while eating Death (takes away) life ; therefore silence has been stated in the *Smṛtis* in all these three." As to what has been stated by **Atri** : " The vow of silence is very difficult ; it is destroyed even by the mere expletive *hum*, if that were so, there would be great sin, therefore one should observe it with limitations," that has a reference to word 30
 silence. This, moreover, is to be understood to be after five mouthfuls.

Without finding fault one should always eat, restrained
 PAGE 223* in speech, without censuring ; for absolute silence for 35
 five mouthfuls is, indeed, productive of great benefit to the *Prâṇa* and the like." Vide this text of **Vṛddha Manu**. " Without censuring ' i. e. without blaming. Here **Śâtâtapa** : " Edibles given by the hand, as also salt directly, and eating of earth also, have been stated in the

Smrtis as equal to eating cow's meat." **Vṛddha Vasishṭha** also : " Clarified butter, or oil, a vipra should not eat when fallen from the nails ; Yama has declared that impure person equal to having eaten cow's meat." **Paiṭhīnasi** also : " Salt, and condiments also, ghee, oil likewise, anything to be licked, and drinks also of all varieties, one should not consume when offered by the hand."

With what then should be given ? anticipating this says **Manu** : " With a ladle should be given food cooked in clarified butter, as also all condiments, one who desires to offer water, or uncooked food with a ladle ; such a one is a foeticide, and a surâ-drinker ; he is a thief and a violater of a guru's bed." Here **Bodhâyana**¹ : " At the conclusion of all the necessary performances, having properly sprinkled the hands and feet, and sipped water, at a pure spot well cleaned, seated with his face turned towards the east, to the prepared food being brought over, standing up should one offer a respectful worship saying Bhûr-bhuvaḥ-suvar Om ! (Next) Having poured water round the food which had been placed (before him), turning his right hand towards it with the (recital of the) Mahâvyâhrtis not leaving it (but holding it), with the left hand with the words ' you are a substratum for ambrosia, having first drunk water with five morsels of food, he offers oblation to the vital airs (reciting the mantra). ' Full of reverence, I offer the oblation of the ambrosia to Prâṇa, may you propitiously enter me, not for burning ; to Prâṇa, svâhâ.' In this manner for Apâna, Vyâna, Udâna and Samâna also. After having offered with five morsels, oblations to the vital airs, silently should one take his meals. Meditating in his mind Prajâpati, he should not eat to repletion ; then with the words ' you are a covering, O ambrosia,' having drunk water and having sipped, he touches the region of the heart saying, ' you are the connecting knot of the vital airs ; you are Rudra, enter me, O Death ; may you grow with this food.' After sipping water again, he allows water to drop from his hands on the big toe of his right foot, (reciting the following) ' Of the size, of a thumb, the Purusha has resorted to the thumb ; (he is) the Lord of the whole world, the master, may he be pleased, the enjoyer of the universe.' With arms upraised, one should perform the consecration of the oblations offered (reciting)—' Reposing faith in the Prâṇa I have offered ambrosia ; may you increase Prâṇa with this food.' In this manner for Apâna, Vyâna, Udâna and Samâna, thus with five. One should address the soul (thus) ' may my soul rest in Brahman with immortality.' ' Of all

¹ Dh. 8, II, 7-8. 12. 2-15 ; 13. 1.

the sacrifices, one who offers a sacrifice to the soul is the highest.' Here also they quote : " As cotton and reeds thrown into fire blaze up, even so indeed are all the sins consumed of one who offers a sacrifice to the soul."

Gobhila also : " Now the rule for the oblation to the vital airs : With the Vyâhrtis and the Gâyatri having consecrated, and drunk water, and in the evening with the mantra 'you the rta, I sprinkle around you with satya,' and in the morning, 'You the satya, I sprinkle around you with rta' you move in the innermost recesses of created beings, you are universal-faced ; thou art the sacrifice, thou art Viṣṇu, thou art the Vaṣaṭ sound, thou art Brahma, thou art Prajâpati the essence of water and light is ambrosia, Brahma. Bhûr-bhuvaḥ-suvar Om—thou art the substratum for the ambrosia,' holding in mind the ten sacrificers, not being in haste, one should take five mouthfuls. 'To Prâṇa, svâhâ,' with this he offers oblation to the Gârhapatya ; 'To Apâna, svâhâ,' with this he offers oblation to the Anvahâryapachana ; 'To Vyâna, svâhâ,' with this he offers to the Âhavanîya ; 'To Udâna svâhâ,' thus he offers oblation to the Sabhya.' 'To Samâna, svâhâ,' with this he offers oblation to the Âvasathya. These mantras end with the expression 'svâhâ', and begin with the Praṇava." So also **Śaunaka** : " Ending with svâhâ and beginning with Praṇava, are the mantras for the named airs, one should swallow the food with the tongue only, and must not touch with the teeth." Here, the **same Author** states a special rule : " Fixed with the second and the middle finger, shall be the oblation for the Prâṇa ; with the middle and the nameless fingers, a wise man should offer the oblation to Apâna, while with the small, the nameless and the thumb, one should offer oblation to Vyâna ; but, putting out the Tarjani, a wise man should offer oblation to the Udâna. For the Samâna, a collective offering shall be offered with the entire hand." **Viṣṇu** also : " Hear, I shall here state how the oblations are offered in the mouth : having firmly placed the pot in the ground, conjointly with the pronounciation of the word Om, that food, one should throw into the mouth, with the five fingers."

After the preparation of the food, the **Bhaviṣyat Purâṇa** : " From the food for the meal, having offered a little from the end as a Bali to Dharma-râja, and afterwards having offered to Chitrâgupta, one should pronounce thus to the Pretas (the dead) : " To the dead, wherever lying, those who have been oppressed with hunger and thirst, for these let this be for their

perpetual satisfaction according to their pleasure." Here, the **Viṣṇu¹ Purâṇa** :
 "One may eat, being entirely engrossed in it, first however, sweet liquid ; the
 salt and the pungent likewise in the middle, and then the bitter and the
 fragrant. A man should consume the liquid first ; in the middle, however,
 5 should be the consumption of the hard ; and at the end again one who
 consumes liquid, does not lose strength and health." **Marîchi** also : " After
 having consumed curds and rice, one should not deal with water ; after
 having eaten milk with boiled rice, a wise man when oversatiated should
 not touch water." **Vṛddha Manu** also : " Having taken in water-sipping,
 10 one should eat without censure what is served in the pot ; and then should
 leave the remnant for the wife, the servants, and the slaves."

Here, **Pulastya** states an exception in regard to some : " A wise man
 should on no account eat his meals without (leaving) a remnant, excepting
 the curds, barley food, clarified butter, flesh, milk, honey, and water."
 15 'Flesh' i. e. meat. This even should be done in the evening and in the
 morning, as **Gautama²** has stated : " In the evening and in the morning,
 one should take his food, blessing it, and not grumbling at it."

By this evidently it comes to be stated that one must not eat in the
 interval. By **Manu³** also has been stated : " In the evening and in the
 20 morning, eating has been ordained by the *S'ruti* for the (members of the)
 twice-born (classes) ; one should not eat food in the intervening period ;
 equal to the Agnihotra is this rule." By the expression 'Equal to the
 Agnihotra,' it has been stated that eating is necessary at the two periods
 even. Hence also the *Śruti* : " Therefore, in the evening and in the
 25 morning, necessarily only must one eat."

In regard to the taking of meals **Āpastamba⁴** : "Eight mouthfuls
 are the meal for an ascetic ; sixteen for a hermit living in the forest ;
 thirty-two for a householder, and unmeasured for a celibate student. An
 Agnihotrin, a draught-ox, and a celibate student, these three by eating only
 30 can accomplish (their duties) ; these cannot accomplish without eating. A
 householder, and a celibate student also, one who without eating even
 practices austerities, such a one incurs the sin of violating one's⁵ vow by
 the avoidance of the oblation to the fire⁶ of the vital airs."

1 III. 11. 83-84.

2 Ch. IX. 59.

3 Not found in the published editions of Manu.

4 Dh. S. II. 4. 9. 13. also cf Vasishṭha VI. 20-21.

5 अवकीर्ण See Yājñavalkya III. 280. P. 1875. Coll. Vol. II. at Manu III. 105.

6 प्राणाग्निहोत्र—See also Baudhâyana II. 7. 13. 7-9.

On the occasion of a fast or the like, however, has been stated by **Baudhâya**¹ : "One should recite the mantras for the offering of oblation, to the vital airs when one is prevented from dining, just as when one does not obtain the (required) material ; one should recite the mantras for oblations to be offered into the three fires."

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After the meal, **Devala** : "After having eaten, one should take respectfully a little from the remnants from all, and offer out on the ground for those who are entitled to the remnants." The mantra, however (is this) : "In the Raurava (hell), in the house of merit, to the inhabitants of these for millions of years, and anxious to have, may this be of use undiminished and for all times." Here **Vyâsa** : "Thereafter, being satiated, after having sipped water with (the mantra) 'you are the cover, O ambrosia,' and moving away a little from that place, one should do the sipping according to the rules."

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In regard to the drinking of water, **Vyâsa** states a

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PAGE 225* special rule : "If after washing the hand, one deluded by sin, swallows a girdle, he does not secure any benefit to the deities, not to the manes, nor to himself. Having swallowed half of the girdle, (the remaining) half should be thrown on the ground ; by that he always pleases the Nâgas gone to the bottom of the waters". Here **Devala** : "After having taken his meals, and having sipped attentively in accordance with the rules prescribed in that behalf, one should clean his mouth and hands, also with earth useful for rubbing". **Marîchi** also : "After having sipped, thereafter should be made the chewing of the tooth-stick ; and after taking out the stickings to the teeth during the dinner, one should do the sipping. The smear which has stuck to the teeth and cannot be taken off, one should regard as tooth ; there, one should not make much effort for taking (it) out ; (for) there would be greater impurity if an ulcer is caused by the prick from the grass". In this connection **Vyâsa** : "Do not rub a hand, with the hand, nor the shanks, nor the eyes ; by touching the armpit, O Son of Kuntî, the public is to be maintained by you". **Śâtâtapa** also : "After having sipped, and removed away the plate, and with a slightly saturated hand having touched the principal vital airs, and the navel also with the palm of the hand, never after having eaten should one stand still, nor with the wet hand. Having carefully placed the hand on the forehead, and by touching the fire with concentration, a man adept in performances

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¹ Dh. S. II. 7. 12.

obtains the foremost position among the kindred." **Āpastamba**¹ also : "After having sipped water, he shall raise his hands up until the water has run off, that he may touch the fire". Those from which water has run out.

In the **Viṣṇu Purāṇa**² also : "Being at ease with a calm mind,
 5 and having taken a seat, a wise man should call to mind his favourite Deities. May the fire fanned by the wind develop the early food, and being given a scope by water, may it digest, and may I have comfort. May this food contribute to my strength, as also of the earth, water, and of the wind also ; and with full development thereof, may uninterrupted comfort
 10 be for me. May the food prove nutritious for the Prāṇa, Apāna, Samāna, Udāna and Vyāna also, may uninterrupted comfort be for me. May Agasti, Fire, and the Vāḍavā fire also completely digest the food eaten by me ; may these confer happiness produced as the result of this ; may there be an absence of disease in my body. As Viṣṇu alone is supreme
 15 in the bodies of all having organs and bodies, by that truth may all the food eaten by me result in freedom from disease for me. Viṣṇu is the consumer ; likewise the food, and similarly the result all ; by that truth the food eaten by me may become digested. Having thus pronounced loudly, one should rub the stomach ; one may do such acts as may not give
 20 much trouble". **Mārkaṇḍeya** also : "Having sipped water again, then one may do the chewing of the betel ; and listening to history, or of the Rāmāyaṇa likewise". *i. e.* 'one may do', is the implication. **Viṣṇu** also : "After having eaten, being seated at rest, one may think about Brahman a little". **Dakṣha** also : "With the history and the Purāṇas should one carry
 25 the sixth and the seventh (periods) ; in the eighth, however, moving among the people and thereafter, again the Sandhyā performance outside".

Thus in the **Smṛtichandrikā Rules about taking meals.**

Now the **Restrictions for the Eater-Bhoktrīyamāḥ.**

PAGE 226* There **Hārīta** : "Sprinkling, worship, offering of the Bali
 30 oblation, eatings (all these) one should perform with the holy place of God".³ 'Holy place of God', *i. e.* the end of the finger. **Āpastamba** also : "With effort should a Vipra hold the sacred ring on the right hand, and particularly, while eating ; (then) he is not affected by the faults in the food". **Atri** also : "At the time of the *Brahma-Yajña*, as also
 35 during a *japa*, the Brahma knot has been ordained ; at the meals has been

1 Dh. S. II. 28. 19. 12-13.

2 III. 11. 87-95.

3 See Yājñavalkya Âchâra 19. Collection Vol. II. p. 58.

declared to be circular ; in this way Dharma is exalted". In the **Vishṇu Purāṇa** ¹ also : "With valuable jewels in the hand, a householder may take his meals with attention ; the Lord of men should at no time consume things from which the essence has been taken out".

Vasiṣṭha ² also : "One should not make a noise by the mouth ; one should eat with all the fingers ; one should not, moreover, shake the hand". 5

Mārkaṇḍeya also : "Swallowing of water by all the holy places, one should not reach beyond the food ; for food crossed over by the hand is uneatable ; so said Manu. One, however, who eats on the palm of the hand, and if one eats with noise, and also if one raises up the fingers, that has been declared equal to the eating of cow's flesh." The meaning is that one who swallows making a noise. In the **Brahma Purāṇa** also : "One should not eat the remnant of a mouthful, nor also drink the remnant of what was drunk, vegetables, roots, fruits, and sugarcanes ; one should not eat by piercing holes by the teeth". **Baudhāyana** ³ also : "One must not cut off with his teeth eatables which have to be swallowed entire, such as fried viands, bulbs, roots, fruit, and flesh ; nor shall he eat to repletion". 'To repletion' i. e. to satiety. **Manu** ⁴ also : "Excessive eating is prejudicial to health, to (long) life, and to (the bliss in) heaven ; it is prejudicial for (the acquisition of) spiritual merit, and is odious among men ; therefore, one must avoid it carefully". **Yama** also : "While one has not cleaned himself after meals, one should not swallow anything, nor while walking at any time whatsoever ; nor while seated on a cot, nor anything in the hand at any time whatsoever". In the **Mārkaṇḍeya Purāṇa** ⁵ : "Not while one has not bathed, nor when lying, nor when his mind is absorbed elsewhere ; nor on the bed, nor while seated on the ground, nor with (making) a noise ; nor also with one cloth on, nor while speaking, nor without giving to those looking on. A man should eat when he has bathed in the evening and in the morning according to the rules". In continuation of the topic 'when not to eat'. **Mārkaṇḍeya** also : "By stretching the legs, nor with the head encircled (by a cloth)". **Uśanā** also : "Without giving (to others) one should not eat savoury food, nor when many are looking on ; nor should many men eat while one is looking on." 25

Hārīta : "Nor should one eat that food by which one cannot perform in honour of the gods, man, and the manes". **Vṛddha Manu** also : "The twice-born should not drink, nor eat with the left hand ; nor should one 30

1 III. 11. 73; 81.

2 Ch. XII. 10

3 Dh. S. II. 7-8.

4 Ch. II. 57.

5 Ch. 31. 60-62.

drink water with one hand brought by a Śûdra. Water which falls while one is drinking, as also what falls from the mouth during dinner, uneatable becomes that food ; and one who eats (it) consumes sin. If a Brâhmana leave (any portion) after drinking, and drink it again, he should
 5 perform a three-nights' vow, as also when (he drinks) with the left hand." *i. e.* water brought over with one hand. In the **Chaturvîṁśati** also : " Excepting the hand water, and without a pot, one should not drink or eat." **Viṣṇu**¹ also : " Not while one has not cleaned himself after meals, should one take clarified butter, nor should
 10 one eat from what is decayed." In the **Âdi Purâṇa** also : " One should not offer clarified butter while one has not cleaned himself after meals, nor should one abandon the remnant from what has been eaten ; while one should not eat the remnant of what a Śûdra has eaten, even if it be placed in a pot."

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15 **Devala** also : " One should not eat with one cloth on, nor without closing the door ; nor while seated in a conveyance, or in a cart, or in close proximity to footwear." **Atri** also : " That Brâhmana who eats while placing the pot on the seat, as also food blown with the mouth, that is equal to eating cow's flesh." **Bodhâyana**² also : " Dinner, as also *japa*, a
 20 charitable donation, a repast, as also the acceptance of a donation, these must not be made outside the knees ; that is regarded as sipping." **Brhaspati** also : " One should not touch with the left hand food, while he is eating, at any time ; nor should he touch the feet, nor the head nor the *basti*, nor (should he touch) the pot with the foot." '*Basti*,' part below
 25 the navel. **Âpastamba** also : " In the fireplace, in the cowpen, in the proximity of gods and Brâhmanas, at the *japya*, as also at the dinner-time, one should put aside the foot-wear. A twice-born Snâtaka should not eat by placing the pot on his lap, nor placing it on the palm of his hand, nor, in the bed, nor (while) on a seat." In the **Âdi Purâṇa** also : " While
 30 remaining in the bed, one should not eat, nor while sitting on another's seat ; nor during the two twilights, nor during the midday, nor at any time at midnight ; nor with wet clothes on, nor with a wet head, nor when one has not the sacred thread on ; nor when his foot is placed on a machine, nor along with the wife ; one should not eat in a deserted place, nor in the
 35 abode of god or fire ; a child eating the remnants of the meals of the mother and the father, becomes happy." In the **Viṣṇu Purâṇa**³ also :

1 Ch. 68-36.2

2 Dh. S. II. 3. 60.

3 III. 11. ep Manu Ch. IV. 112-114.

"One should not eat in company with the wife, nor in the space, nor likewise, standing up, while sleeping, as also with stretched feet, and also when he sits on his hams with a cloth tied round his knees." 'Stretched feet,' *i.e.* with his feet placed on a seat or the like. *Avasakthikâ*, tying the knees and waist with a cloth or the like. "One who eats with a Brâhmanî woman, or the remnant at times to such a one the wise men do not always attribute a fault. A Brâhmana who at any time eats the remnant of the meals of other woman, such a one, the infatuated in mind, should be regarded as having become amenable for a penance, as having incurred the sin of a mixture of (varṇas)." This is not intended as demonstrating an absence of sin on all occasions, vide the expression 'not always.' Hence also the *Âdi Purâṇa* : "In company with his Brâhmanî wife, one may eat on an occasion ; or on the road ; by eating in company with the wife of a lower varṇa, one becomes degraded at the very moment." Here *Paithinasi* : "Not without being appointed should one go to the higher seat." *i.e.* for eating *Saṅkha* also : "Never shall one occupying the first seat (begin to) eat before (the others)." *Śâtâtapa* also : "That twice-born who occupying the first seat eats first in the presence of many others, incurs the sin of the company (at dinner)." *Gobhila* also : "Of the Vipras eating together and seated in one line, if one even leave (his) dish, others also should not eat after that ; he, however, who eats there through ignorance, such a one should perform the *Sântapana*¹ (penance). While the Vipras are eating, and one, however, leaves the dish², such a one is (guilty as) an obstructor of the feast, and is, moreover, declared as a Brâhmicide." In the *Âdi Purâṇa* also : "Being in the same line, if another sip water in the middle, then a Vipra should give up the remaining portion, and should properly sip water. Even in the same line one should not take food along with Brâhmanas, or with one's own kindred even ; for, indeed, who knows what hidden sin of his may be existing ?" The import is, that because of the reason, the sin accrues to all. Hence also *Brhaspati* : "Of those seated in one line for dinner, whatever sin there may be of the evil-souled, that is equally for all so long as the line is not broken."

The breaking up of the line also has been pointed out by the same Author. "By fire, or with ashes, by a pillar, or by water, by a door, or by a washing up, has been declared to be a breach up of the line." *Hârîta* also : "Water and grass, ashes, door, likewise, by separating by the

1 See Yājñ. III. 315-316.

2 पात्रं *i.e.* the seat.

means of those, the sin of the line does not occur." Here Atri : "Although one has sipped water, he continues to be impure until the plate has been taken up ; even though taken up, one is impure until the ground is not smeared ; and, indeed, even though the ground is smeared, a man remains
5 impure as long as ' getting up from that seat ' he does not touch the land."

Thus in the **Smṛtichandrikâ**, the Restrictions for the eater.

Now, on the occasion of **rules regarding meals** something else also regarding the subject is being stated :—There Manu : "During the eclipse of the moon or the sun, one must not eat ; but, one may eat after a
10 bath when these are released ; when before liberation these have set, then, after seeing and bathing on the next day". Here by the expression "Eclipse of the moon or the Sun" is intended the day and night during which it continues. Thus it comes to be stated that during the day and night in which an eclipse of the moon or the sun continues, one should not
15 eat before its liberation. It has also been stated by **Mārkaṇḍeya** : "That day in which occurs an eclipse of the moon or of the sun, O Descendant of Bṛghu, during that there cannot be the taking of meals ; one must not do it in that day, when the eclipse is on, nor when it has gone setting in that condition ; as long as there is no re-appearance there, so long one must not
20 eat until that time." There, *i. e.* during that day and night. Here, the use of the word re-appearance, has been generally so explained that, meals may be taken even if there has been no sight of it if there was liberation some how. With this very import **Sâtâtapa** also : "For the day and the night one must not eat when there is an eclipse of the moon or the sun; after seeing it released, however, one may eat after taking a bath according to the rules."

In regard to the eclipse of the moon, however, **Mārkaṇḍeya** states a special rule : "When, however, the eclipse of the moon occurs in the first portion¹ (of the night), one may eat in the first portion of the day after the turning of the day. "After the first portion" *i. e.* subsequent to the
30 first eight parts. "Turning of the day" *i. e.* midday. By this, it comes to be stated that in the eighth portion during which occurs the eclipse, before that, leaving a three-eighths portion, one may eat.

In regard to the sun's eclipse, a special rule has been stated in **Another Smṛti** : "In a sun's eclipse, however, one should not eat for the preceding four-eighths portion ; while in the moon's eclipse, three-
35 eighths, excepting children, old men, and the sick. The expression "children,

1 याम—One eighth part.

old men and the sick" is connected with both. Hence also **Mārkaṇḍeya** : "If an eclipse occur in the evening portion¹, during the latter portion, no dinner ; if during the latter portion, (then) in the *Saṅgava* ² ; if it be in the *Saṅgava*, then no eating before." Thus what has been stated in the **Kūrma Purāṇa** viz: "One must not eat before the sun's eclipse during the day or in the evening before the moon's eclipse ; during the eclipse period, however, one must not eat ; after bathing, one may eat when they are released. When the moon is released one may eat if it be not the dead ³ of night ; if these have set with the eclipse on, (then) in the next day after bathing and having a sight", here the meaning of the words day and night should be understood to be an extension by implication of the periods mentioned in other texts. Here **Vyāsa** : "When the sun has been eclipsed by Rāhu, all donations are like (the donations of) land ; all twiceborn are like the Brahman ; every water is like the Ganges water. During the moon's, the merit is a hundred thousand times ; or in regard to the sun's, a hundred times of that, but when the Ganges water is reached, the moon's ten million times, and of the sun, ten times ten millions."

That fruit which a man obtains of a thousand times of ten millions in regard to the moon, that fruit accrues by a bath in the *Jāṇhavi* when the sun is eclipsed by Rāhu. He who bathes in the *Jāṇhavi* during the eclipse of the moon or the sun, such a one has bathed in all the holy places, why does he roam about the earth ? On a Sunday, the sun's eclipse, so on a Monday, the moon's eclipse is well known as *Chūdāmani* ; there, one obtains endless fruit. The fruit which accrues when the eclipse of the moon or of the sun occurs on other days, that merit has been stated as enlarged ten million times, in the eclipse in the *Chūdāmani*.

In the **Shatṭrimśanmata** : "For all the *Vaṇas* alike is the impurity at the appearance of the Rāhu ; after bathing, one should do the performances, and avoid stale food". The word impurity is used to indicate a bath over the head. Hence also **Vṛddha Vasishṭha** : "For all the *Vaṇas* alike is the impurity at the appearance of Rāhu ; the bath should be over the head, while one should avoid the food of impurity". "Food of impurity" i. e. the food during the impurity (on account) of Rāhu. Here **Sātātapa** : "With all the possessions of one, should be performed a *S'rāddha* at the sight of Rāhu. One, however, not performing the *S'rāddha* suffers miseries like a cow in the mud."

1 अपराह्णे. 2 संगवः—The portion of the day which is three Muhūrtas after early dawn, 3 महाविशा—तु विज्ञेया मध्यमं प्रहरद्वयं—the two mid-quarters,

- R̥shyaśṛṅga** also : "When indeed the sun is eclipsed by Rāhu one who performs a *S'rāddha*, by such a one himself indeed comes to be donated the entire earth into the hands of a vipra. Bathing, donation, austerities, śrāddha are endless at the sight of Rāhu ; the night is of the demons otherwise ; therefore, one should carefully avoid that". The expression "the sight of Rāhu" is indicative of the eclipse, solstice, and the like also ; as **Devala** has stated : "At the sight of Rāhu, solstice, marriage, end, or birth, one should perform a bath, donation, and the like ; at night and during the performance for a special desire". "End" i. e. death.
- 10 The material for the *S'rāddha* has been stated by **Śātātapa** : "During distress, when there is no fire, as also at a holy place, at the eclipse of the moon or the sun likewise, a twice-born should offer an *Āma S'rāddha* ; while a Śūdra should offer at all times." **Bodhāyana** also : "In the absence of cooked food when a twice-born is not available, during a journey, at the birth of the son, one should perform *S'rāddha* with gold ; as also with the eclipse on, a Śūdra should perform (it) always indeed."

- Here the rule as to the time has been pointed out by **Vṛddha Vasīṣṭha** : "The Gods¹ as well as the manes are pleased at the time of the touch ; men during the middle period, while at the release time, the Rākshasas."
- 20 Here the **Līṅga Purāṇa** "At the eclipse of the moon or the sun, one should bathe, as also upon a birth impurity or death impurity ; one not bathing incurs death ; he who bathes does not incur sin. During the birth impurity, as also during the death impurity, there is no impurity at the sight of Rāhu ; so long only would there be purification as long as the liberation is not seen. By fasting three nights at the eclipse of the moon and the sun, and by bathing and making donations according to the rules, one enjoys happiness along with Brahma. By having fasted for one night only and after bathing and making donations according to capacity occurs his emergence from the sheath of sin, like that of a snake from the slough".
- 25 **Śātātapa** : "At an Ayana², at the Vishuva³ also ; and at the moon's eclipse at day-time likewise ; or of the sun likewise, after having fasted for a day and night and having bathed, one is forthwith released from all sins." Thus, moreover, what has been stated in **Shattriṃśanmata** : "When the sun's

1 विदशाः—See Amara I. I. 7. तृतीया यौवनाख्या दशा येषां ते । or जन्ममृत्युविनाशाख्यास्तिस्त्रो दशा येषामिति । See रामाश्रमी टीका.

2 अयन—the sun's passage north and south of the equator, (See Amara I. IV. 13.)

3 विषुव—the equivoctial point समरात्रिविंशतिः i. e. the first point of Aries or Libra into which the Sun enters at the vernal or autumnal equinox. (See Amara I. IX. 14.)

eclipse occurs at night, there, a bath should not be made, nor also should one make any donation of anything" that should be understood as having a reference to those parts of the earth where the eclipse is not seen and at the eclipse of the moon.

Thus in the *Smṛtichandrikâ*, topics relating to the Eclipse.

5

Now the Evening Sandhyâ—Sâyam Sandhyâ.

There **Vyâsa** : "When the sun has reached the top of the setting mount, having completed the performance of the footwash, one should worship the evening Sandhyâ with Kuśas in the hand and with concentration." 'Has reached the top of the setting mount,' 10
i. e. when it has half set. Hence also **Samvarta** : "The morning Sandhyâ with the constellations on, one should worship according to the rule. The evening Sandhyâ together with the sun, when the sun has half set." Here **Āpastamba**¹ states a special rule : "During the two twilight times, one shall sit outside the village, and restrained in speech ; 15
in the case of a conflict (of duties) that enjoined by the Śruti has greater force." During the morning and evening twilight, outside the village and of one restrained in speech, the Sandhyâ worship takes place. In the case of one, however, by performing the Sandhyâ outside, there is (likely to be)

an obstruction to the *viharana* as enjoined by 20
PAGE 230* the Śruti, in this case the performance of the two Sandhyâs even in the house is not opposed. This is the meaning. Hence also **Atri** : "The two Sandhyâs should, however, be performed by a twice-born for self-purification ; both the Sandhyâs, however, may be performed by the Brâhmanas in their own house even." 25
Here **Vyâsa** : "An outside Sandhyâ has tenfold merit, by the ponds and streamlets also ; by a renowned holy place of a hundredfold merit, and a thousandfold, in the Jāṇhavi water." **Śâtâtapâ** also : "A falsehood, and the smell of an intoxicant, also sexual intercourse during the day, and a Sûdra's food, all these, a Sandhyâ worshipped outside purifies." **Vasiṣṭha** 30
also : "In the house, however, the Sandhyâ has one merit ; in the cowpen it has been stated to be a hundredfold ; a hundred thousand by a river, and limitless in the proximity of Viṣṇu." Here 'endless in the proximity of Śiva' is the special rule in **Śâtâtapâ**.

Here this is the method of performance : After having made the 35
restraint of breath and, 'I shall worship the evening Sandhyâ' thus having

1 D. S. I. 11. 30. 8-9.

- expressed a resolve as before, at the end of the sprinkling with the *mantra* *Agnīścha* and in the morning *Sūryaścha* one should drink water, as have stated *Yājñavalkya* ¹ and *Saunaka*. "Having restrained the breath, (and) after having sprinkled oneself with the three *rks* addressed to the water deities, in the evening having pronounced (the *mantra*) *Agnīścha* &c., and in the morning *Sūryaścha*, one should drink water." Of that *Prakṛti* is the metre, *Sūrya* the *R̥shi*; *Agni*, *Manyu*, *Manyupati* and *Ahaḥ* the *devatās*; the appropriation is in the sipping at the evening *Sandhyā*. Thereafter, sprinkling with water etc. the same (as before) as far as the *Gāyatrī Japa*.
- 5 There *Vyāsa* states a special rule: "Seated with his face turned towards the west, restrained in breath, and in concentration, one should thereafter silently repeat the *Gāyatrī* together with the *Praṇava* and the *Vyāhrtis*, after taking an *Akṣha* bead, and until the appearance of the stars." *Śaṅkha* also: "Seated in a *Kuśa* seat, or in one with the *Kuśas* as the uppermost, with a sacred *Kuśa* ring in the hand, or with his face turned towards the Sun, taking up an *Akṣha* bead, holding in contemplation the deity, one should make the *Japa*." *Bṛsi* *i. e.* a seat. 'With *Kuśas* as the uppermost' *i. e.* covered by the *Kuśas*. The Deity, moreover, here is the *Gāyatrī*; as *Bṛhaspati* has stated "Having betaken to silence, one should contemplate the meaning of the *Mantra*." Thereafter, as before, having performed as far as the termination of the conclusion of the *Gāyatri*, with the *Mantras* stated in the *S'ākḥā* of one's own *Veda*, one should offer standing worship to the Sun, vide the *Smṛti* of *Vasiṣṭha*. "One should, however, perform standing worship of the sun with one's own *Mantras*."
- 20 These *Mantras*, moreover, have been indicated by *Nārāyaṇa*: "With the *Mantras* addressed to *Varuṇa*, having offered standing worship to the Sun by perambulating by the right, one should pronounce salutations to the quarters as also to the guardians of the quarters each separately." The *Mantras* ² addressed to *Varuṇa* moreover are *Imam me varuṇa* ⁽¹⁾, *Tattvāyāmi* ⁽²⁾, *Yachchiddhite* ⁽³⁾, *Yatkiñchedam* ⁽⁴⁾, *Kitavāso* ⁽⁵⁾. Of these, the metre of the first and the third is *Gāyatrī*. Of the second and of the fifth *Trishṭup* is the metre, the fourth (has) the *Jagati*. Of the first three *S'unahṣepa* is the *R̥shi*. Of the next of those in contiguous order have *Vasiṣṭha*, *Agni* and *Varuṇa* the deities. The appropriation is in the standing worship to *Āditya*.
- 35

1 *Āchāra*, 24.

2 (1) इमं मे वरुण शुधी हवमद्याच मृडय । ... (2) तत्त्वामि ब्रह्मणा बन्द्मानस्तदांशस्ते यजमानो हविर्भिः ।
 (3) यच्चिद्धिने विशो यथा प्रदेव वरुण व्रतं । (4) यत्किंचिद् वरुण देव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।
 (5) कितवासो यदिऽपि पूर्णं देवि यद्वागा । etc.

Baudhâyana¹, however, at the end of the Gâyatrî japa, states the standing worship : " With the two hymns addressed to

PAGE 231* Varuṇa, one should offer standing worship at night—
Imam me Varuṇa, Tattvâyâmi. Thus with these two".

Here **Âṅgirâḥ** : " That Vipra, however, who remains in silence in concentration at both the twilights, for a thousand years in the heaven he enjoys eminence in the region of Brahman." 5

Thus in the **Smṛtichandrikâ**, the Rules regarding the Evening Sandhyâ.

Now the Rules about sleep—**Śayana Vidhiḥ**.

There **Yājñavalkya** ² : " Having worshipped the Sandhyâ towards the west, and after having offered oblations to the fires and worshipped them, by his dependents surrounded, having dined, but not to excess, one should retire." ' Retire ' *i. e.* sleep. The use of the word *cha* 'and' is indicative of an inclusion of the Vaiśvadeva also, as **Kâtyâyana** has stated in the Smṛti : " In the evening and in the morning the Vaiśvadeva should always be performed, as also the Bali offering, even though not eating (oneself) ; otherwise one may become a sinner." This, however, should be done by taking from other food ; and not from the remnant of what was eaten, as that has been stated in the Smṛtis as uneatable ; vide the Smṛti of **Āpastamba** : " That which is uneatable by the Āryas, never should one offer a sacrifice with it." Hence also the **Vishṇu Purâṇa** ³ : " Having taken up the food cooked again, O Lord of Earth, in the evening for the purpose of the Vaiśvadeva, one should offer the Bali oblation along with the wife. There also, for the dog-eaters and the like should be a similar offer of food ; a guest also, such as may have arrived there, one should however, according to one's capacity, thereafter. The sin which is incurred if a guest were to go away unsatisfied during the day time, O king, that becomes eightfold in the case of men when he goes unsatisfied after the sunset. After having a foot-wash and other ablutions, having thereafter taken his meals, the householder should go to an undisturbed bed made of wood thereafter O king ". ' Go to bed ' *i. e.* for sleeping. That, in what manner ? anticipating this (says) **Hārta** : " Having properly washed the feet, having performed the protective rite all round, with auspices such as jars filled with water, with the internal satisfaction undisturbed, and repeating the hymn *Sutrâmānam* ⁴ etc. having 35

1 Dh. S. II. 4-9. 2 Âchâra. 114. 3 III. 11. 101-106. 4 R. V. VIII. 2. 4.

- seated himself on the bed, having silently repeated the Night hymn¹, after making a bow to Viṣṇu, and repeating the two verses *Sarpa apa sārpa bhādrām te*² (go away snake, peace be to you) calling to mind the desired deities, betaking to concentration and having repeated
 5 other Vaidika Mantras and the Sâvitri, listening to the auspicious sounds and the conch, with the head turned towards the South, one should sleep.” The protective rite here, moreover, is to be with the Gâruda Mantras, as stated in the **Purâṇa** : “Having deposited a jar full of water as auspices towards a point at the head, and having performed the protective rite, one
 10 should sleep thereafter.” “The night hymn” *i. e.* of eight rks commencing with *Râtri Vyâkhyâ dâtyati* etc. ‘With the head towards the south’, this is only indicative ; as it has been stated in the **Padma Purâṇa** : “The head in the direction of the east or in the south, O king, is always best for sleeping for men ; its opposite, however would bring on disease”. Here
 15 **Vyâsa** states a special rule : “A pure spot, isolated, one should smear with cowdung, and in bed as described before a wise man should sleep”. “Isolated” *i. e.* secret. **Gobhila** also : “A snâtaka at the time of going to rest, deposits the bamboo staff near the bed, for an undisturbed night all through as a means of securing prosperity”. In the **Purâṇa** also : “One
 20 should repeat the Night hymn and having remembered the Gods, and those having comfortable rest, and having made a bow to the everlasting Viṣṇu, and with concentration one should sleep at night”.

- Those who enjoy comfortable³ rest have also been pointed out by
Gobhila : “Agastya, Mâdhava also, Muchakunda the
 25 **PAGE 232*** powerful, the sage Kapila, and Âstika, these five enjoy comfortable rest”. Here **Markâṇḍeya** : “In an uninhabited place, in a cemetery, under one tree from the cross-roads, or even in the Mahâdeva temple, in the mother’s house, one should not sleep. Not in the abode of the Yakṣhas or the Nâgas as also in the abode of Skanda, likewise
 30 in the shades of banks, as also in the pebbles, earth, or the sand. One should not likewise sleep in the darbhas, except under an initiation ; so also above corn, cows, the Vipras, as also over the Gurus ; nor also in a broken bedstead, nor in an impure place, nor when one himself is impure ; not with a wet cloth on, nor naked, nor with his head towards the direction

1 R. V. X. 10. 128.

2 See Mahâbhârata Âdi Parva Ch. 58. 25-28. The full text is as under :—

सर्पापसर्प भद्रं ते गच्छ सर्प महाविष । जनमेजयस्य यज्ञान्ते आस्तीकवचनं स्मर ॥ २५.

आस्तीकस्य वचः श्रुत्वा यः सर्पो न निवर्तते । शतधा भिद्यते मूर्धा शिशवृक्षफलं यथा ॥ २६ ॥—

3 सुखशायिनः

other than the North ; not in a vacant place, nor in a place deserted all round, nor likewise in a big tree standing in a sacred place". **Prachetâh** also : "Never should one sleep during the twilight, nor in the proximity of God, not at the termination of the Vedas not when impure, not when naked, not in a broken cot, nor on one in which one of another Varna had slept, nor one which was used as a stool for a member of another Varna, nor in the dwelling places of Bhûtas, Yakṣhas, or Grahas, nor in the shadows of trees in a cemetery or on an anthill". **Viṣṇu**¹ also : "Not with wet feet, nor without a cloth on, should one sleep, nor on a bed of Palâśa, nor on a wooden sofa, nor on that made of pieces broken by an elephant, nor in one burnt by lightning, nor that burnt by fire, nor in one made of wood saturated with a jar or a cloth, not in the midst of children, nor among the enemies, not over corn, cow, guru, or deities, not when uncleaned, nor during the day". In the **Viṣṇu Purâṇa** also : "Nor that which is not broad, nor broken either, nor an uneven, nor also a soiled one ; not, moreover, which is full of worms ; one should not lie on a bed which is not covered". **Dakṣha** also : "The periods of time subsequent to the Pradoṣha, these two should one pass in the Vedic study ; for one sleeping for the periods becomes entitled to a high place in Brahma".

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Here the **Kûrma Purâṇa** : "All this has been stated, O twice-born, the entire set of performances for the Brâhmanas calculated to bestow an entire fruit. A Brâhmana who through unbelief or idleness does not do it, such a one goes to terrible hells and is born in the crow species. There is no other way for absolution by giving up the rules of one's own order ; therefore, one should do the performances for the satisfaction of the Great Lord."

Thus in the **Smṛtichandrikâ** the Rules regarding Sleeping.

The son of the revered **Keśava Deva**, the intelligent, has composed the set of **Daily duties**, by means of (a reliance on) all textual references ; may the Imperishable God be pleased towards me.

Thus ends the Section of **Daily Performances** in the **Smṛtichandrikâ**.

Composed by **Yâjñika Devaṇṇabhaṭṭopâdhyâya**,

son of **Śrī Keśavabhaṭṭopâdhyâya**.

The expert scholar of all lores and learning.

Smṛtichandrikā Āṇhika Kāṇḍa

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